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Art. I.—*A Discourse of Natural Theology*, shewing the Nature of the Evidence and the Advantages of the Study. By Henry, Lord Brougham, F.R.S., and Member of the National Institute of France. Second edition. Small 8vo., pp. 296. London, 1835.

THE best definition, or description rather, of Natural Theology, τὸ γνωστὸν τοῦ Θεοῦ, that which may be known of God from Nature, is furnished by the pen of Inspiration. "The Invisible (attributes) of Deity, even his eternal power and self-existence, are manifest from the creation, being discerned in his works." (Rom. i. 20.) The knowledge thus obtainable is sufficient, on the one hand, to render impiety and idolatry alike "inexcusable." On the other hand, this light of Nature, falling upon the darkened heart of man, has never proved sufficiently strong to guide him to the first and most obvious principle of Natural Religion,—that "God is a spirit, and claims to be worshipped in spirit and in truth." On the contrary, "when they knew God, they glorified him not as God, neither were thankful."

If, by the phrase, Natural Theology, we understand that knowledge of God which, antecedent to Revelation, or rather in the absence of revealed knowledge, human reason has proved itself competent to arrive at and to preserve;—taken in this limited sense, little value can be attached to the science falsely so called. Even that primary truth, the Unity of God, Natural Theology has failed to teach, has been unable to prove. The immortality of the soul, also, is, in the theology of reason, only a sublime conjecture. And all the knowledge relating to the *will* of God, is no better than mere speculation. But, if we consider Natural Theology as comprehending that knowledge of God which the

Book of Nature supplies, when studied by the light of Revelation, reflecting its illumination upon the characters which reason is otherwise incapable of deciphering ;—or, if we view the science of Natural Theology as only a mode of exhibiting revealed truths in connexion with the evidence derivable from analogy and induction,—and a vindication of truths of a supernatural character on the ground of their accordant with testimony and reason ;—then we must admit that Revelation does not refuse the support and homage of this branch of human science.

Lord Bacon, in a passage cited by the noble Author of the volume before us, seems to represent the evidences of Revelation as founded upon the previous demonstration of Natural Theology. 'The latter,' he says, 'is the key of the former, and opens our understanding to the genuine spirit of the Scriptures ; but also unlocks our belief, so that we may enter upon the serious contemplation of the Divine Power, the characters of which are so deeply graven in the works of the creation.' He elsewhere distinguishes between Revelation and Natural Religion ; that the former declares the will of God as to the worship most acceptable, while the latter teaches his existence and powers, but is silent as to a ritual. Yet, it is not less certain, that Revelation is the true key to Natural Theology, and that it furnishes the only *organ* of the science of true natural religion ;—that is, the religion based upon the essential and immutable relations which connect all finite existences with their Creator. Further, Revelation may be considered as *a part* of Natural Theology thus defined, not less than the doctrine of Divine Providence ; for it is not more obviously a dictate of reason, that God is, than that he governs the universe : now, in order to govern the minds of intelligent beings, laws must be made known as the rule of obedience ; and they can be known with certainty only as the result of some species of Revelation. There can be no greater absurdity, than the idea of a Creator not having access to the minds he has created, and excluded by necessity of nature from all direct communication with those whom he upholds in being. There can be no greater improbability than is involved in the supposition of the Deist, that God has actually held no such communion with man ; that a Being of infinite goodness has omitted to make the most necessary and precious of all communications to intelligent beings, that of the knowledge of his own will and of the immutable conditions of happiness. The probability that a revelation has been made, is infinitely great ; and although this will not of itself furnish an argument in favour of a particular Revelation, yet, it tends to produce an irresistible conviction, that that which, on comparison, has the strongest marks of a Divine origin, is in fact true. Revelation, says Lord Brougham, may be untrue, though Natural Theology be ad-

mitted. But, admitting the latter, that there is no true revelation becomes quite incredible.

Again, if Natural Theology be the science of which natural religion is the subject, all that enters into the latter ought to be comprised in the former. Now every religion prescribes religious rites and worship, and demands some exercise of faith : a religion without worship is a contradiction. But a theology which teaches or prescribes faith, must professedly include a knowledge derivable only from a discovery of the Divine will and intentions. Accordingly, every religion, true or false, is ostensibly derived from a revelation from Heaven, and rests its pretensions either upon the immediate inspiration of its ministers, or upon the Divine authority of its sacred books. It may be allowed, indeed, as Lord Brougham remarks, that there is a God, though it be denied that he has sent any message to man, through men or other intermediate agents ; but this bare and naked acknowledgment is surely not the sum and substance of Natural Theology. If so, such theology is, for all practical purposes, worthless. But taking the phrase in its more extensive sense, as including the doctrine of the Moral Government and Providence of God, and the intimations which reason may collect from analogy and observation of his designs and will, the conclusions to which Natural Theology conducts us are such as render the denial of Revelation—which is the belief in a negation—irrational. ‘Revelation,’ says his Lordship, ‘cannot be true, if Natural Religion is false.’ He means, we presume, that if there were no God, there could be no revelation : a truism scarcely deserving of the dignity of an axiom. If, however, Revelation were not true, Natural Religion would be barren, meagre, and worthless. But the noble Author adds, what demands consideration as a distinct proposition ; that Revelation cannot be demonstrated strictly by any argument, or established by any evidence, without proving or assuming Natural Religion. This proposition he illustrates as follows.

‘ Suppose it were shewn by incontestible proofs, that a messenger sent immediately from heaven had appeared on the earth ; suppose, to make the case more strong against our argument, that this messenger arrived in our own days, nay, appeared before our eyes, and shewed his divine title to have his message believed, by performing miracles in our presence. No one can by possibility imagine a stronger case ; for it excludes all arguments upon the weight or the fallibility of testimony ; it assumes all the ordinary difficulties in the way of Revelation to be got over. Now, even this strong evidence would not at all establish the truth of the doctrine promulgated by the messenger ; for it would not shew that the story he brought was worthy of belief in any one particular except his supernatural powers. These would be demonstrated by his working miracles. All the rest of his statement

would rest on his assertion. But a being capable of working miracles might very well be capable of deceiving us. The possession of power does not of necessity exclude either fraud or malice. This messenger might come from an evil as well as from a good being ; he might come from more beings than one ; or he might come from one being of many existing in the universe. When Christianity was first promulgated, the miracles of Jesus were not denied by the ancients ; but it was asserted that they came from evil beings, and that he was a magician. Such an explanation was consistent with the kind of belief to which the votaries of polytheism were accustomed. They were habitually credulous of miracles and of divine interpositions. But their argument was not at all unphilosophical. There is nothing whatever inconsistent in the power to work miracles being conferred upon a man or a minister by a supernatural being, who is either of limited power himself, or of great malignity, or who is one of many such beings.

Yet it is certain that no means can be devised for attesting the supernatural agency of any one, except such a power of working miracles ; therefore it is plain that no sufficient evidence can ever be given by direct Revelation alone in favour of the great truths of religion. The messenger in question might have power to work miracles without end, and yet it would remain unproved, either that God was omnipotent, and one, and benevolent, or that he destined his creatures to a future state, or that he had made them such as they are in their present state. All this might be true, indeed ; but its truth would rest only on the messenger's assertion, and upon whatever internal evidence the nature of his communication afforded ; and it might be false without the least derogation to the truth of the fact, that he came from a superior being, and possessed the power of suspending the laws of nature. But the doctrines of the existence of a Deity and of his attributes, which natural religion teaches, preclude the possibility of such ambiguities, and remove all those difficulties. We thus learn that the Creator of the world is one and the same ; and we come to know his attributes, not merely of power, which alone the direct communication by miracles could convey, but of wisdom and goodness. Built upon this foundation, the message of Revelation becomes at once unimpeachable and invaluable. *It converts every inference of reason into certainty* ; and above all, it communicates the Divine Being's intentions respecting our own lot, with a degree of precision which the inferences of natural theology very imperfectly possess. This in truth is the chief superiority of Revelation, and this is the praise justly given to the gospel in sacred writ ;—not that it teaches the being and attributes of God, but that it brings life and immortality to light. It deserves, however, to be remarked, in perfect consistency with the argument which has here been maintained, that no mere revelation, no direct message, however avouched by miraculous gifts, could prove the faithfulness of the promises held out by the messenger, excepting by the slight inference which the nature of the message might afford. The portion of his credentials which consisted of his miraculous powers could not prove it. For, unless we had first ascertained the unity and benevolence of the Being that sent him, as those miracles only prove power, he might be sent to deceive us ; and thus the hopes held out by him

might be delusions. The doctrines of natural religion here come to our aid, and secure our belief to the messenger of one Being, whose goodness they have taught us to trust.' pp. 205—9.

This reasoning strikes us as more ingenious than accurate. It seems to conduct us to the very unsound conclusion, that only a tribunal of philosophers could decide upon the credibility of a message from Heaven, attested by the seal of Omnipotence. The unbelief of the Jews was criminal, then, only because it was unphilosophical, or because they had not been sufficiently well instructed in the doctrines of Natural Theology. Yet, our Lord declared, that if he had not wrought among them "the works which no other man had done," works which attested that the Father was in Him and wrought with Him, those who rejected him had not had sin.

It must be admitted, that miracles are not sufficient to *compel* belief in the minds even of those who witness them: that is to say, there seems to be no evidence which the perverted understanding, indisposed to conviction, may not evade or resist. Those who 'believe not Moses and the Prophets, would not 'be persuaded even should one rise from the dead.' In the true spirit of his forefathers, Moses Mendelsohn, the 'Jewish Socrates', contended, (in commenting upon M. Bonnet's Inquiry into the Evidences of Christianity,*) that, according to his religious theory, 'miracles are not, indiscriminately, a *distinctive* 'mark of truth, nor do they yield a moral evidence of a prophet's 'Divine legation.' 'There is nothing,' he argues, 'extraordinary in enticers and false prophets working miracles; whether 'by magic, occult sciences, or the misapplication of a gift truly 'conferred upon them for proper purposes,' he 'will not pretend 'to determine.' Miracles, therefore, 'cannot be taken as absolute criteria of a Divine mission.' Lord Brougham, on the contrary, admits that miracles, taken in connexion with a previous knowledge of the unity and benevolence of God, form an absolute and unambiguous criterion. Although the display of supernatural powers, could not of itself demonstrate that God is 'one, 'omnipotent, and benevolent,' yet, knowing this, which Natural Religion teaches, all possibility of ambiguity in the evidence from miracles is removed, and the message of Revelation becomes unimpeachable†. But were not the ancient Jews in full posses-

* See Samuels's Memoirs of Mendelsohn, pp. 92—95. (Ecl. Rev. 2nd Series, vol. xxiii. p. 522.)

† The argument of the Jewish Sceptic is a mere evasion, for it refuses to take account of the benevolent nature, publicity, number, and unparalleled character of Our Lord's miracles, and fallaciously assumes

sion of such previous knowledge? Whence came it, then, that the doctrines of the existence and the attributes of Jehovah, which they had received, did not lead them to the conclusion, that God would not set the seal of Omnipotence to a forged commission? Jewish unbelief shewed itself to be miracle-proof in spite of all the light that Natural Theology could furnish; and we have the apology of a modern Jew in explanation and attestation of the wilful unbelief of the race who witnessed the "signs from Heaven."

Right reasoning would, most assuredly, have led all the Jewish people to believe upon Our Lord as, at least, a teacher sent from God, and to receive all that he taught as of Divine authority. But the light of reason, which seems to be what is generally meant by Natural Theology, never yet conducted men to right reasoning. The knowledge which Lord Brougham represents as a pre-requisite in order to appreciating the evidence of Revelation, is derivable only from Revelation itself. He admits, indeed, that it is Revelation which 'converts every inference of reason 'into certainty': how then can it derive certainty from those inferences which, without it, are uncertain? Reason may, indeed, establish what it could never have discovered; it may illustrate truths which it could never have ascertained, by shewing their harmony with our actual knowledge, and by proving the infinite reasonableness of the testimony of inspired teachers. And this seems to us to describe the office of Natural Theology, which is the theology of reasoning, rather than the theology of nature, and of reasoning informed by the Divine testimony. The consistency of Revelation with right reason, forms an important branch of the internal evidence of Christianity; and in this sense, it is true, that Revelation makes its appeal to reason and previous knowledge, as well as to conscience. That is to say, it assumes men to be reasonable, if not correct reasoners,—to be rational, if not philosophical,—beings whose conscience tells them there is a God, though they may be unable by inductive reasoning to demonstrate it. The capacity of receiving knowledge in all cases depends upon previous knowledge; and he who knew nothing would be incapable of learning, unless the latent power of understanding could, as in an infant, be developed by sensible impressions. Revelation then assumes a previous knowledge, as all teaching, all testimony, all reasoning, must assume something already known. But then, that previous know-

that, because some miracles might be an equivocal test, *no* miracles could be a distinctive criterion.

ledge is not to be considered as the *basis* of the new knowledge*, since it may be itself of the most crude, imperfect, and uncertain character, like that of childhood: it is but the means of understanding and appreciating what is made known. Revelation assumes common sense and natural religion, but it does not rest upon the deductions of either. It detects the insufficiency and the positive errors of both, and rectifies the very knowledge which it presupposes, as a stronger light corrects the previous decisions of the eye. Instead, then, of saying, that 'Revelation cannot be true, if Natural Religion is false,'—though we do not deny the proposition, if taken in a certain sense,—we should prefer to say, that, without Revelation, Natural Religion must needs be false, since, from its necessary imperfection, it has always proved fallacious. And still more certainly must it be false, if Revelation is not true, since the latter supposition would overthrow all certain belief in Natural Religion itself.

We are far from denying the utility of the services of Natural Religion 'as subsidiary to and co-operative with the great help 'of Revelation'; but we hesitate to subscribe to the position which is adduced by the noble Author in proof of its utility, that, 'were our whole knowledge of the Deity drawn from Revelation, its foundation must become weaker and weaker as the 'distance in point of time increases from the actual interposition,' because 'tradition, or the evidence of testimony, must of necessity be its only proof.' For, in the first place, the force of testimony is not necessarily weakened by distance or lapse of time. On the contrary, as Lord Brougham remarks in a very valuable Note on Hume's Sceptical Writings, 'the degree of excellence 'and of strength to which testimony may rise, seems almost indefinite. The endless multiplication of witnesses—the unbounded variety of their habits of thinking, their prejudices, 'their interests—afford the means of conceiving the force of 'their testimony augmented *ad infinitum*, because those circumstances afford the means of diminishing indefinitely the chances 'of their being all mistaken, all misled, or all combining to deceive us.' Now testimony such as this remains, as a fact, in perpetual and undiminished strength; and its general reception through successive ages, though in itself only a presumptive evidence, is certainly an additional fact, that increases the difficulties of scepticism. For example, the original testimony in support of the Mosaic miracles, instead of being weakened by lapse of time, is indefinitely strengthened by their having been constantly believed, on the strength of existing memorials, by the Jewish nation.

* Or, if it may be said to be its basis in the mind of the individual, it is not the basis of the truth which is the matter of the knowledge.

In the second place, admitting that the foundation of our belief in the miraculous attestation of Revelation is testimony, such testimony is not correctly represented as the foundation of the knowledge drawn from Revelation, which would be not the less true in itself, even though its authority had never been attested by miracle. The *internal* evidence of Revelation is confessedly independent of the miraculous attestation; and this is, perhaps, what we are to understand by the 'perpetually new and living evidence of Natural Religion.' But Revelation, as we have endeavoured to shew, is the source of the only certain knowledge which Natural Theology comprehends, beyond the mere fact of the Divine existence. And as to those truths to which Revelation demands the homage of faith, on the simple ground of the Divine testimony, and which, from their transcendent nature, are incapable of borrowing support from *à priori* reasoning, from analogy, from experience, or from any species of philosophical induction,—such as the resurrection of the body, the pardon of sin, the manifestation of the Godhead in "The Word made flesh," the scheme of human redemption;—truths like these, which never could have been known unless they had been revealed, and the belief of which is a test of the disposition to be "taught of God,"—cannot be said to 'borrow any prop' from Natural Theology on the one hand; nor, on the other, do they rest upon tradition, or the evidence of human testimony. We derive our knowledge of these stupendous facts from an *inspired document*; the inspiration of which is attested by the historic proof of the miraculous credentials of the writers, (a proof resting certainly upon testimony,) but also attested by internal evidence all but irresistible, and by the moral effects which have for eighteen hundred years uniformly attended the cordial belief in this religion. Of the document we are invited to judge; and Natural Theology may pronounce upon its consistency with all that is known of the Divine perfections, but it can go no further. The true *foundation* of our religious knowledge, then, is the revelation itself, contained in that inspired document; that is to say, it rests upon the Divine testimony cordially embraced, not simply as credible, but as authoritative, under sanctions which render unbelief fatally perilous. Moreover, the experimental evidence of the truths believed, which is peculiar to Christianity, is wholly independent alike of tradition and of natural religion, though in agreement with accumulated experience, and supported by the highest reasons; and this experimental evidence is, to each believer, the most satisfactory and certain proof of the Divine origin of his knowledge. "He that believeth hath the witness in himself."* In a word, Revelation can be seen only by its own

* 1 John v. 10.

light; nay, by the very organ which its supernatural light as it were develops: it is not merely knowledge, but is at the same time the instrument of producing the power of spiritual perception by which that knowledge is received. Without rejecting lower evidence, it brings with it evidence peculiar to itself; and it stakes its own truth upon this cardinal article of the Christian doctrine, that faith is dependent upon the state of the heart, and that the heart requires to be brought under Divine influence in order to the obedience of faith. This doctrine lies at the threshold of the Christian temple; and it is at this that the proud reasoner stumbles. But he who rejects this doctrine, by his very unbelief, becomes an unconscious witness to the truth of the Revelation which he either misconceives or impugns.

It might, indeed, be urged, that the doctrine of Inspiration, as the source of all wisdom and heavenly knowledge, is one which even the heathens obscurely recognised, and which might therefore claim to rank among the doctrines of Natural Religion. Nay, we find something approaching to the Christian doctrine of Regeneration in some of the systems of profane philosophy. But upon this point, as upon all others, the inferences and speculations of reason, guided, perhaps, by the vestiges of traditional revelation, are found fluctuating in uncertainty, till confirmed by the authority of the Christian doctrine. Natural Theology is capable of being more and more assimilated, as it were, to the Theology of Revelation, as it becomes permeated by its light, and informed by its spirit; but we must know God before we can behold His glory in His works, and we must love Him before we can know Him, or reason rightly concerning Him.

To the truly religious man, Natural Theology, taking its character from his faith, may be justly described as standing 'far above all other sciences, from the sublime and elevating nature of its objects.' Beautifully and eloquently does the noble Author expatiate upon the pleasure and improvement it is peculiarly adapted to afford.

'It tells of the creation of all things,—of the mighty power that fashioned and that sustains the universe; of the exquisite skill that contrived the wings, and beak, and feet of insects invisible to the naked eye, and that lighted the lamp of day, and launched into space comets a thousand times larger than the earth, whirling a million of times swifter than a cannon ball, and burning with a heat which a thousand centuries could not quench. It exceeds the bounds of material existence, and raises us from the creation to the Author of Nature. Its office is, not only to mark what things are, but for what purpose they were made by the infinite wisdom of an all-powerful Being, with whose existence and attributes its high prerogative is to bring us acquainted. Persons of such lives as should make it extremely desirable to them that there was no God, and no future

state, might very well, as philosophers, derive gratification from contemplating the truths of Natural Theology, and from following the chain of evidence by which these are established ; and might, in such sublime meditation, find some solace to the pain which reflection upon the past, and fears of the future, are calculated to inflict upon them. But it is equally certain, that the science derives an interest incomparably greater from the consideration that we ourselves, who cultivate it, are most of all concerned in its truth,—that our own highest destinies are involved in the results of the investigation. This, indeed, makes it, beyond all doubt, the most interesting of the sciences, and sheds on the other branches of philosophy an interest beyond that which otherwise belongs to them ; rendering them more attractive in proportion as they connect themselves with this grand branch of human knowledge and are capable of being made subservient to its uses. See only in what contemplations the wisest of men end their most sublime inquiries ! Mark where it is that a Newton finally reposes, after piercing the thickest veil that envelopes Nature,—grasping and arresting in their course the most subtle of her elements, and the swiftest,—traversing the regions of boundless space,—exploring worlds beyond the solar way,—giving out the law which binds the universe in eternal order ! He rests, as by an inevitable necessity, upon the contemplation of the great First Cause, and holds it his highest glory to have made the evidence of His existence, and the dispensations of His power and of His wisdom, better understood by man.

‘ If such are the peculiar pleasures which appertain to this science, it seems to follow, that those philosophers are mistaken who would restrict us to a very few demonstrations, to one or two instances of design, as sufficient proofs of the Deity’s power and skill in the creation of the world. That one sufficient proof of this kind is in a certain sense enough, cannot be denied : a single such proof overthrows the dogmas of the atheist, and dispels the doubts of the sceptic ; but is it enough to the gratification of the contemplative mind ? The great multiplication of proofs undeniably strengthen our positions ; nor can we ever affirm respecting the theorems in a science not of necessary, but of contingent truth*, that the evidence is sufficiently cogent without variety and repetition. But, independently altogether of this consideration, the gratification is renewed by each instance of design which we are led to contemplate. Each is different from the other. Each step renews our delight. The finding that at every step we make in one science, and with one object in view, a new proof is added to those before possessed by another science, affords a perpetual source of new interest and fresh enjoyment. This would be true, if the science in question were one of an ordinary description. But when we consider what its nature is, how intimately connected with our highest concerns, how immediately and necessarily leading to the adoration of

* This is a somewhat unusual use of the term contingent. No science can consist of contingent truth, for what is only possible is not known, and cannot be matter of science. But what is necessary truth, if that is not ; the denial of which is absurdity ?

the Supreme Being,—can we doubt that the perpetually renewed proofs of his power, wisdom, and goodness tend to fix and to transport the mind, by the constant nourishment thus afforded to feelings of pure and rational devotion? It is, in truth, an exercise at once intellectual and moral, in which the highest faculties of the understanding and the warmest feelings of the heart alike partake, and in which, not only without ceasing to be a philosopher, the student feels as a man, but in which, the more warmly his human feelings are excited, the more philosophically he handles the subject. What delight can be more elevating, more truly worthy of a rational creature's enjoyment, than to feel, wherever we tread the paths of scientific inquiry, new evidence springing up around our footsteps, new traces of Divine intelligence and power meeting our eye! We are never alone: at least, like the old Roman, we are never less alone than in our solitude. We walk with the Deity; we commune with the Great First Cause, who sustains at every instant what the word of his power made. The delight is renewed at each step of our progress, though, as far as evidence is concerned, we have long ago had proof enough. But that is no more a reason for ceasing to contemplate the subject in its perpetually renovated and varied forms, than it would be a reason for resting satisfied with once seeing a long lost friend, that his existence had been sufficiently proved by one interview. Thus, instead of restricting ourselves to the proofs alone required to refute atheism or remove scepticism, we should covet the indefinite multiplication of evidences of design and skill in the universe, as subservient in a threefold way to purposes of use and of gratification: *first*, as strengthening the foundation whereupon the system reposes; *secondly*, as conducive to the ordinary purposes of scientific gratification, each instance being a fresh renewal of that kind of enjoyment; and *thirdly*, as giving additional ground for devout, pleasing, and wholesome adoration of the Great First Cause, who made and who sustains all nature.' pp. 191—197.

This eloquent passage reminds us of some of the pages of Pascal. The noble Author subsequently remarks, that 'even the inspired penmen have constant recourse to the views which are derived from the contemplation of nature, when they would exalt the Deity by a description of his attributes, or inculcate sentiments of devotion towards him;' as in the eighth Psalm, and that 'singularly beautiful poem,' the cxxxixth; also in the Book of Job, from the xxxviiiith to the xliith chapter. The civth Psalm may be adduced as a not less striking illustration; also, the xixth; and the writings of the Prophets abound with similar considerations and arguments drawn from Natural Theology. 'By direct interposition, through miraculous agency,' remarks Lord Brougham, in closing the Discourse, 'we become acquainted with the *will* of the Deity, and are made more certain of his existence; but his peculiar attributes are nearly the same in the volume of nature, and in that of his revealed word.' They are and must be absolutely the same to those who read both volumes aright; for nothing in the clearer and more certain re-

velation can really be at variance with what natural reason teaches us to deduce from the characters inscribed upon the works and dispensations of the Almighty. Only, let it not be forgotten, that "the world by wisdom" never attained to that knowledge of God which even nature teaches*, till the True Light was manifested, and that all true natural theology is the reflection of that light, the product of Revelation. And further, let it be remembered, that there are awful problems presented to us by Nature, of which the discoveries of Revelation afford the only possible or conceivable solution.

The object and design of the present volume are such as reflect honour upon the learned and highly accomplished Author; and whatever pardonable exaggeration may be detected in his estimate of the moral efficiency of the studies which it is his object to recommend, it will be observed with satisfaction, that he recognizes most explicitly the necessity and the authority of Revelation. The Discourse is divided into two Parts. The First treats of the nature of the subject, and the kind of evidence upon which Natural Theology rests. The Second Part, which we have greatly forestalled, treats of the advantages derived from the study of the science: from this, the preceding extracts have been taken. We shall now lay before our readers a brief analysis of the First Part.

In the first section, it is shewn, that Natural Theology is as strictly a branch of inductive philosophy, formed and supported by the same kind of reasoning as any of the physical or physiological sciences. Our knowledge of those physical facts which seem, at first view, to come more immediately under the cognizance of the senses, rests, in fact, upon the deductions of reasoning, not upon perception. For example, our senses teach us that colours differ; but the laws and nature of light are ascertained only by a process of reasoning from things which our senses perceive, and are not themselves within reach of the senses. In the second section, it is shewn, that not only is the fundamental branch of Natural Theology, or Physico-Theology, closely allied to Physics, but 'the two paths of investigation, for a great part of the way, completely coincide.' By observation and reasoning we detect the marks of infinite skill and wise design in the mechanism of the human frame; and by the same process of induction we reach the conclusion, that it has been contrived by a Maker of infinite skill and wisdom. The existence of extinct species of animals is believed on the strength of induction.

* When, from examining a few bones, or it may be a single fragment of a bone, we infer that, in the wilds where we found it, there lived

* 1 Cor. i. 21.

and ranged, some thousands of years ago, an animal wholly different from any we ever saw, and from any of which any account, any tradition, written or oral, has reached us, nay, from any that ever was seen by any person of whose existence we ever heard, we assuredly are led to this remote conclusion by a strict and rigorous process of reasoning; but, as certainly, we come through that process to the knowledge and belief things unseen both of us and of all men,—things respecting which we have not, and cannot have, a single particle of evidence either by sense or by testimony. Yet we harbour no doubt of the fact. We go further, and not only implicitly believe the existence of this creature, for which we are forced to invent a name, but clothe it with attributes, till, reasoning step by step, we come at so accurate a notion of its form and habits, that we can represent the one and describe the other with unerring accuracy; picturing to ourselves how it looked, what it fed on, and how it continued its kind. . . . What perceivable difference is there between the kind of investigations we have just been considering, and those of Natural Theology; except, indeed, that the latter are far more sublime in themselves, and incomparably more interesting to us.' pp. 49, 50.

A noble reproof is here given to the unreasonableness and perverseness of scientific infidelity. In the third section, Lord Brougham shews that the evidences of design presented by the intellectual system, are not less adapted to lead to the knowledge and belief of an all-wise Creator; yet, strange to say, Ray, Derham, and Paley have apparently overlooked this branch of evidence; passing over in unaccountable silence 'by far the most singular work of Divine wisdom and power,—the mind itself.' The following remarks are deserving of deep attention.

'There cannot be a doubt that this extraordinary omission had its origin in the doubts which men are prone to entertain of the mind's existence independent of matter. The eminent persons above named were not materialists; that is to say, if you had asked them the question, they would have answered in the negative; they would have gone further, and asserted their belief in the separate existence of the soul independent of the body. But they never felt this as strongly as they were persuaded of the natural world's existence. Their habits of thinking led them to consider matter as the only certain existence—as that which composed the universe—as alone forming the subject of our contemplations—as furnishing the only materials for our inquiries—whether respecting structure or habits and operations. They had no firm, definite, abiding, precise idea of any other existence respecting which they could reason and speculate. They saw and they felt external objects; they could examine the lenses of the eye, the valves of the veins and arteries, the ligaments and the sockets of the joints, the bones and the drum of the ear; but, though they now and then made mention of the mind, and, when forced to the point, would acknowledge a belief in it, they never were fully and intimately persuaded of its separate existence. They thought of it and of matter very differently; they gave *its* structure, and *its* habits, and *its*

operations no place in their inquiries ; their contemplations never rested upon it with any steadiness, and indeed scarcely ever even glanced upon it at all. That this is a very great omission, proceeding, if not upon mere carelessness, upon a grievous fallacy, there can be no doubt whatever.' pp. 54—56.

We do not now stop to inquire how far these remarks apply with justice to the Writers in question ; but we wish to point out their important bearing upon the causes of scepticism. Nothing is more certain, although the fact is too often overlooked, than that belief is governed by habitual consideration ; that, as a principle of action, it consists less in knowledge than in a habit of thinking. Knowledge can exert no practical influence upon us, except as it changes or determines our habitual considerations. That only which we think of, exists to us. Hence, to the anatomist or physiologist, exclusively occupied with the mechanism of the human frame, that study which would seem peculiarly adapted to lead to religious belief, proves too often the means of stripping the mind of all belief in spiritual existence, and of extinguishing all religious feeling. Lord Brougham has, in this passage, given a truly philosophical explanation of the *intellectual* cause of irreligion. Men become infidels, as the Writers in question are represented as unconsciously adopting the theory of the materialist, by excluding religion and its evidence from their habits of thinking : their contemplations never rest with any steadiness upon the objects of their avowed belief, and hence they have no 'firm, definite, abiding, precise idea' of the unseen and the eternal world. And this suggests the explanation of the fact, that naturalists and scientific men are so 'apt to regard the study 'of natural religion as little connected with philosophical pursuits,' and to stop short, in detecting the marks of infinite skill, of that seemingly inevitable inference which would lead their thoughts up to the Infinite Artificer.

To pursue our analysis : the learned Author proceeds to remark, that 'the evidence for the existence of mind is to the full 'as complete as that upon which we believe in the existence of 'matter.' This subject is resumed in Section V., and followed up in a note, in which the Author exposes the flimsy and fallacious reasonings of the atheistic author of the '*Système de la Nature*.' The remainder of this section is occupied with giving a few brief but striking illustrations of the evidences of Creative Wisdom which are furnished by the constitution and functions of the human mind, and by the operations of instinct in the brute creation.

In Section IV., Lord Brougham has gone a little out of his straight course, in attempting to shew the unsoundness and insufficiency of the *argumentum à priori*, or the demonstration of the Being and attributes of God from abstract reasoning, as conducted

by Dr. Clarke and other metaphysical writers. In one point of view, we agree with his Lordship, there can be no absolutely *à priori* reasoning upon the subject, since the argument cannot be conducted independently of experience and consciousness; and it is impossible to prove that the existence and attributes of the Deity would have been discoverable or demonstrable by mere reasoning, in the absence of all existence *à posteriori*, since no such condition could exist. But we cannot admit that the argument *à priori*, as generally understood, is so completely useless and unsatisfactory as Lord Brougham would represent. He objects, that it would follow as a consequence of such argument, that the existence of God is a necessary, not a contingent truth; 'and that it is not only as impossible for the Deity not to exist as for the whole to be greater than the sum of its parts, but that it is equally impossible for his attributes to be other than the argument is supposed to prove they are.' Now we maintain this consequence to be no objection. We contend that the existence of God is a necessary truth, inasmuch as the atheistic hypothesis is a pure absurdity; and that it is as impossible for the Deity not to exist, and for his essential attributes to be other than they are, as for the whole to be greater than the sum of its parts. Lord Brougham observes, in exposing the sophistry of the materialists, that 'we cannot, in any instance, draw the inference of the existence of matter, without at the same time exhibiting a proof of the existence of mind.' The celebrated argument of Descartes, *Cogito, ergo sum*, had, in this sense, he remarks, a correct and profound meaning. In like manner, it may be said, we cannot prove the existence of mind, or frame to ourselves the idea of existence, without its involving the idea of a First Cause of existence, who must be of necessity Self-existent. The act of thought includes the idea of conscious existence; and from the idea of conscious existence, that of its Author is rationally inseparable. We might therefore parallel the argument of Descartes (which may be termed an abbreviated syllogism, in which the minor proposition is understood) with another of equal logical strength—*Sum, ergo Deus est*. The self-existence of the Creator of all things is as certain a truth, as impossible to be otherwise, as his existence: it is included in the idea of God, and therefore forms part of the proposition, 'There is a God.' It is moreover a truth that could not be proved *à posteriori*. We may infer the Divine wisdom, power, and goodness from the manifestation of those Attributes; and 'their contraries,' it may be admitted, 'are not things wholly inconceivable.' 'Perfect as the frame of things actually is,' remarks the learned Writer, 'a few apparent exceptions to the general beauty of the system have made many disbelieve the perfect power and perfect goodness of the Deity, and invent Manichean theories to account

'for the existence of evil';—a proof, by the way, how imperfect and uncertain are the deductions of Natural Theology in the absence of Revelation. But we cannot infer from the works of God, either his self-existence, his eternity and immutability, or his absolute perfection. These are discovered to us, primarily, by Revelation; but they are susceptible also of demonstration by reason. Not by the argument from the existence of time and space *, (which is, after all, as Lord Brougham justly remarks, reasoning *à posteriori*,) but by shewing that the contrary, if not 'inconceivable,' would be an irrational notion, as involving a contradiction or absurdity. That the Cause of all being must be self-existent, is not more evident and certain, the terms being understood, than that, as the Cause of all perfection, he must be all perfect. Otherwise, though a cause would be assigned in the Divine Existence, for the existence of other beings, there would be perfections attaching to created beings, for which no cause would be assignable: they would be effects without a cause. And the absurdity would not be greater, that is involved in the supposition of contingent qualities without a cause, than that which attaches to the notion of contingent existence without a cause. In other words, we might as rationally suppose a finite being to have come into existence of itself, as suppose it to possess qualities of power, wisdom, and goodness for which it was not indebted to its Author, or as suppose that the Author of all power, and wisdom, and goodness, is less than infinitely powerful, wise, and good. 'And whereas all caused being,' remarks the Author of the Living Temple, 'is, as such, to every man's understanding, confined within certain limits, what can the Uncaused, Self-existent Being be, but most unlimited, infinite, all-comprehending, and most absolutely perfect? Nothing, therefore, can be more evident, than that the Self-existent Being must be the absolutely Perfect Being.'

This, however, it may be said, is still arguing from effects to their cause, which is the argument *à posteriori*. As we infer from the marks of design in the works of the Creator, the wisdom of the Designer, so we infer by rational deduction, the goodness of God from the quality of goodness in created beings, and from the sense of goodness which he has implanted in us. But although we might infer the wisdom and goodness of the Creator, we could not certainly prove from the manifestation of those perfections, that He is absolutely and perfectly wise and good;

* The unsatisfactory nature of this argument, we have had occasion to shew, in reviewing the acute, ingenious, but unsound reasoning of Mr. Drew, in our review of his work on the Divine Attributes. See Eclectic Review, Second Series. Vol. XXI., pp. 289—306.

—that “God is light, and in Him is no darkness ;” * because there exist qualities in the creature, and effects in the visible universe, which are of an evil nature, and which would therefore seem to imply a limitation at least in the exercise of those infinite attributes. Nor would it be easy, as it seems to us, by the mere force of reasoning *à posteriori*, to disprove and convict of absurdity the Manichean theory. The absolute perfection of God must either be regarded as purely a matter of faith, in spite of present appearances to the contrary,—a doctrine of Revelation ; or, if capable of being demonstrated by reason, it must be by shewing that it is a necessary truth, the contrary of which involves absurdity.

Lord Brougham expresses his astonishment, that so profound a thinker, and, generally speaking, so accurate a reasoner as Clarke, should have supposed that he could deduce from the self-existence of God his infinite Perfection. ‘Prior to all experience,’ he remarks, ‘no one could ever know that there were such things as judges or governors ; and without the previous idea of a finite ruler or judge, we could never gain any idea of an eternal and infinitely just ruler or judge.’ What, then ! because we arrive at the knowledge of abstract and necessary truths by means of previous ideas of actual and sensible things, does this prove that there are no such things as necessary truths or self-evident propositions ? Without the previous ideas obtained by perception, it is certain that the mind would be incapable of exercising the faculty of reasoning : does this prove that mathematical truth depends upon experience and observation ? We must, in our turn, express surprise, that so acute a logician as Lord Brougham should have imputed inconclusive reasoning to Clarke, upon no better ground than his own mistake in confounding the *history* of the intellectual phenomena (to which the explanation of our arriving at abstract ideas belongs) with the laws of reasoning. We arrive at the idea of eternity, undoubtedly, from our experience of succession, which suggests the idea of time ; but does it follow from this fact, that the Eternity of God is an idea derived altogether from our consciousness, having no foundation in the nature of things, or a truth demonstrable only by induction from physical facts ?

We have already said, that all reasoning must assume something that is known ; and he who would prove there is a God, must assume—if this is indeed to be termed an assumption—that he, the conscious reasoner, exists. But Truth does not depend upon our knowledge of it. That God is, is a fact wholly independent of our belief. We give existence to nothing, by ascertaining its reality. The foundation of our knowledge, therefore,

I John i. 5.

can never be correctly represented to be in ourselves, but only the means of our discovering or receiving it. Now, among those means is the faculty of pure reasoning, which deals with abstract ideas and necessary truths. If there can be such a thing at all as *à priori* reasoning upon any subject, surely it may be applied to the nature of HIM of whom we cannot rationally deem otherwise than that, as the Eternal Cause and Fountain of all Being and all perfection, He must in all his perfections be infinite. Even the atheist could hardly refuse to admit that this is the true notion of the Being whose existence he denies. The argument *à posteriori*, invaluable as it is for the purpose of illustration, and far better adapted to affect the mind, and to awaken emotions of piety, than any abstract reasoning, yet fails as a perfect demonstration. In the absence of certain knowledge derivable from Revelation and Reason, that argument would seem to rest the perfection of the Divine character on a balance of probabilities,—on the preponderance of good over evil, either at present or in futurity; and it would suspend the highest obligations of the creature upon the evidence obtainable by this philosophical induction. To argue the Divine Perfections from present appearances and probable anticipations, is to prove what is clear by what is problematical, and to build certainty upon mystery. If proof is wanted in respect to what it is insane to doubt, the demonstration *à priori*, properly conducted, seems to us the only effectual refutation of the cavils of scepticism, not so much as to the existence, indeed, as to the necessary and absolute perfection of the Deity.

The arguments of the ancient Theists, Lord Brougham remarks, were in great part drawn from metaphysical speculations, some of which resembled the argument *à priori*; and occasionally their expressions seem to glimmer with the reflected light of the Heavenly Oracles. But, continues the noble Author:—

‘ They were pressed by the difficulty of conceiving the possibility of creation, whether of matter or spirit; and their inaccurate views of physical science made them consider this difficulty as peculiar to the creative act. They were thus driven to the hypothesis, that matter and mind are eternal, and that the creative power of the Deity is only plastic. They supposed it easy to comprehend how the Divine Mind should be eternal and self-existing, and matter also eternal and self-existing. They found no difficulty in comprehending how that Mind could, by a wish or a word, reduce chaos to order, and mould all the elements of things into their present form; but how every thing could be made out of nothing, they could not understand. When rightly considered, however, there is no more difficulty in comprehending the one, than the other operation,—the existence of the plastic, than of the creative power: or rather, the one is as incomprehensible as the other. How the Supreme Being made matter out of the void, is not easily

comprehended. This must be admitted. But is it more easy to conceive how the same Being, by his mere will, moved and fashioned the primordial atoms of an eternally existing chaos into the beauty of the natural world, or the regularity of the solar system? In truth, these difficulties meet us at every step of the argument of Natural Theology, when we would penetrate beyond those things, those facts which our faculties can easily comprehend; but *they meet us just as frequently, and are just as hard to surmount, in our steps over the field of Natural Philosophy*. How matter acts on matter—how motion is begun, or, when begun, ceases—how impact takes place—what are the conditions and limitations of contact—whether or not matter consists of ultimate particles, endowed with opposite powers of attraction and repulsion, and how these act—how one planet acts upon another at the distance of a hundred million of miles—or how one piece of iron attracts and repels another at a distance less than any visible space—all these, and a thousand others of the like sort, are questions just as easily put, and as hard to answer, as how the universe could be made out of nothing, or how, out of chaos, order could be made to spring.

pp. 94—96.

In the fifth section, Lord Brougham treats of the deontological or ethical branch of Natural Theology, and shews that it rests upon the same kind of evidence with moral science, and is, strictly speaking, as much a branch of inductive knowledge. In the first place, the proofs of the separate and future existence of the soul, afforded by the nature of mind, are shewn to be facts belonging alike to Psychology and to Natural Theology: and next, the proofs of immortality derivable from the condition of man in connexion with the attributes of the Deity, are shewn to be as truly parts of legitimate inductive science as any other branch of moral philosophy. In the former part of this section, the reader will find much that is valuable and admirable. We cannot refrain from noticing the ingenious argument against Materialism; 'that if the mind ceases to exist at death, it is the only example of annihilation which we know.' The argument for the separate existence of mind, and for its surviving the body, founded upon its surviving a total change of the body to which it is united, in all its parts,—'a chronic dissolution' during life,—we are afraid must be pronounced more ingenious than conclusive, since what is required to be proved is, the separate existence of the soul after the interruption of the complex life which connects it with its material vehicle*. The argument relating to the probable designs of the Creator, though conducted in a becoming spirit, is of necessity unsatisfactory; for the inductions of moral

* In fact, it has been remarked, that Lord Brougham's argument proves too much, since it would go far towards establishing the immortality of animals.

philosophy upon such points are nothing better than mere speculation and conjecture. The only clear and certain evidence of the will and intentions of the Supreme Governor is confessedly to be obtained from Revelation.

The sixth section is occupied with an examination of Lord Bacon's doctrine of Final Causes; it being the Author's object to shew, that the Father of Inductive Philosophy was not adverse to such speculation when kept within due bounds. The seventh section examines the true nature of inductive analysis and synthesis, and exposes some important errors prevalent on this subject.

The Notes, to which we have already referred, are on the following topics. I. Of the Classification of the Sciences. II. Of the Psychological Argument from Final Causes. III. Of the Doctrine of Cause and Effect. IV. Of the "*Système de la Nature*," and the Hypothesis of Materialism. V. Of Mr. Hume's Sceptical Writings. VI., VII., VIII. Of the Ancient Doctrines respecting Mind, the Deity and Matter, and the Immortality of the Soul. IX. Of Bishop Warburton's Theory concerning the ancient Doctrine of a Future State. X. Of the Character of Lord Bacon.

Upon the whole, the volume must be regarded as, under all the circumstances, an extraordinary production, displaying the versatile, brilliant, and all-excursive mind of the noble Author in a new *phase*, and affording honourable indications of a sincere desire to promote the best interests of his fellow men. Lord Brougham is evidently conscious that the purest fame is neither that of the great lawyer, nor of the accomplished orator, nor of the astute politician, nor even of the man of science, but such as attaches only to the memory of those who have laboured to make their generation more wise and good; and never can ambition take so useful a direction as in prompting endeavours that have this aim. We trust that his Lordship's performance may, on the one hand, prove extensively beneficial to a class of readers little accustomed to have their attention directed to any theological inquiries. And should it, on the other hand, serve to recommend the study of the works of God to good men, it will answer a not less useful purpose. In His works, as well as in His word, God reveals himself to those who seek Him, "as he does not unto the world." It were a worthy object, to rescue Natural Theology out of the hands of those philosophers who would fain construct a scientific religion that might perchance rival the religion of faith. '*Deo erexit Voltaire*,' inscribed the unhappy enemy of Christ on the porch of his church at Ferney. But if Revelation is true, there is but one "way to the Father"; and "without faith, it is impossible to please Him."

We should be glad to feel warranted in receiving this volume

as a protest against that tacit exclusion of religion from scientific and useful knowledge, which has been advocated on the hollow and delusive plea, that religious truth is altogether matter of controversy*. What has not been controverted? The existence of mind, of matter, of Deity, has been disputed. Science owes every thing to controversy. Religion has nothing to fear from it. To exclude the highest, most essential, and most certain of knowledge from popular literature upon such ground, is, *teste* the noble Author of this Treatise, as contrary to true philosophy as it is impious.

Art. II. *Memoirs of the Life, Character, and Writings of Sir Matthew Hale, Knt., Lord Chief Justice of England*. By J. B. Williams, Esq., LL.D., F.S.A. Sm. 8vo, pp. xxiv, 408. London, 1835.

THE life of Sir Matthew Hale presents one of the most instructive and exemplary characters of the British Nepos. In his singularly equable and prosperous course amid troublous times, we seem to have a striking verification of the truth, that "Godliness has the promise of this life as well as of that which is to come." One of these promises is, "Discretion shall preserve thee"; and never was the virtue of discretion without cunning or simulation more finely exemplified. In early life the friend and disciple of Selden and Usher, his high reputation at the bar is evinced by his being one of the counsel assigned to the Earl of Strafford in 1640, and to Archbishop Laud on his arraignment in 1644. He was nominated by the parliamentary party to assist, as counsel, the commissioners who had to treat with those of the King as to the reduction of Oxford; and again, was retained by the Oxonians against the Parliament on the questions mooted with reference to the celebrated visitation of the University. He afterwards appears as counsel for the eleven members of Parliament who, in 1647, becoming obnoxious to Cromwell, were impeached by the army; and he is, on authority which appears to us satisfactory, believed to have been engaged on behalf of Charles I., and to have afforded the arraigned monarch the aid of his professional advice. In the State trials

* It seems that even the republication of Dr. Paley's *Natural Theology* under the auspices of the Diffusion Society, was objected to by certain colleagues, under the apprehension that it might open the door of *religious controversy* among the Committee!! Can those individuals be much less than atheists who could speak of such a subject as related to controversy?

under the Commonwealth, he is found appearing as counsel on behalf of the Duke of Hamilton, the Earl of Holland, and the Lords Capel and Craven; and 'such was the power of his argumentation,' in the last of these cases, 'that the Attorney General threatened him for appearing against the Government.' Again, when the unfortunate Christopher Love was arraigned for treason in 1651, the plea against the charge and evidence was entrusted to Mr. Hale; and though his efforts proved unsuccessful, Love, in a tract left behind him, bears testimony to the ability displayed by his counsel, which he attributes to 'Divine assistance'. Such a man could not be overlooked in Cromwell's politic arrangements. On his installation as Protector, one new judge only was made, and that was Hale; who not without avowed scruples accepted the proffered dignity, influenced, it is said, by several eminent royalists. In 1654, he was returned to Cromwell's second Parliament as one of the five Knights of the Shire for the county of Gloucester, at no expense to himself, and in opposition to another candidate. His exertions in Parliament were directed to the moderating so far as possible of the violence of parties. Of the Parliament summoned in 1656, he appears not to have been a member; but in that which was summoned by the new Protector, Richard Cromwell, in 1658, he represented the University of Oxford. In the famous Convention Parliament, Hale appeared as one of the Members for Gloucestershire, and he took a prominent part in the proceedings for restoring the exiled monarch. He was one of those who conceived the opportunity to be a favourable one for limiting the prerogative; but Monk's selfish policy defeated his 'patriotic suggestion'. Hale had afterwards the honour of being nominated one of the Committee for bringing in the Act of Indemnity. He framed, carried on, and supported the Bill, which, on the 11th of July, 1660, passed the Commons.

There was obviously nothing in Hale's professional or political career, thus far, that rendered it inconsistent with the general tenor of his principles, to accept of a legal appointment under the restored government. Yet, in a private document, he sets down among his reasons for desiring to be spared from any place of public employment, that his having 'formerly served under a 'now odious* interest' might, 'by them that understand not, or observe not, or will willingly upon their own passions or interest 'mistake' his 'reasons for it, be objected even in his very practice of judicature, which is fit to be preserved without the least 'blemish or disrepute in the person who exerciseth it.' His reasons were, however, overruled, and on the 7th of Nov. 1660, Hale was created Lord Chief Baron of England.

* Misprinted, 'new, odious.' p. 81.

“What but Christianity,” asked the late Mr. Knox, with equal propriety and force, “could have given to Judge Hale that uniform ascendancy over every thing selfish and secular, by means of which he so undeviatingly kept the path of pure heroic virtue, as to be alike looked up to and revered by parties and interests the most opposite to each other? Is there in human history, any fact more extraordinary, than that the advocate of Strafford and Laud, and of King Charles, (had leave been given for pleading,) should be raised to the bench by Cromwell? And again, that a judge of Cromwell’s should be not only reinstated by Charles II., but compelled by him, against his own will, to accept of the very highest judicial trust? Such is the triumph of genuine *Christianity*; a triumph which is, in some degree, renewed, wherever the name of Hale is even professionally repeated: since the appeal is evidently made, not more to the authority of the judge, than to the integrity of the man.”

‘Like his great contemporary, Marshal Turenne, Lord Hale avoided the presence of his sovereign as well as the praise of men; and thus, for a time, escaped the honour usually consequent upon his new office. This the Chancellor observed, and alluring him, at length, to his own house, at a time when the king was there, presented the modest Chief Baron; and he was knighted.’ pp. 84, 5.

In May 1671, on the death of Sir John Keyling, Sir Matthew Hale succeeded him as Lord Chief Justice of the King’s Bench, which he resigned in Feb. 1675-6, on finding his health no longer equal to the duties of the office. He expired at his seat in Gloucestershire, on the Christmas day following, in the 67th year of his age.

Such was the public career of this great and good man, in whose private character, as portrayed by Burnet and Baxter, and still further illustrated by the assiduous research and judicious pains of his present Biographer, the hidden life of the Christian, and the genuine image of Christ, were exhibited with less of imperfection than attaches to many even of the brightest examples of modern times. The ‘fragrant memorial of his virtues,’ by Bishop Burnet, has happily served to make posterity acquainted with the character of this ‘blameless’ lawyer, whose integrity has passed into a proverb. Upon that invaluable piece of biography, the present Memoir is founded; but Dr. Williams has, by means of the Notes of Baxter and Stephens, the Judge’s own manuscripts, and other sources of information, considerably enlarged the Bishop’s narrative; and he modestly apologizes for having found it necessary to recast and re-write the entire Memoir. The undertaking, he tells us, ‘has been strictly that of an amateur,—‘prosecuted under the pressure of duties rendering more than ‘occasional progress impracticable.’ Of the Author’s indefatigable zeal as a biographical and bibliographical antiquary, his *Lives of the Henrys* (Philip and Matthew) have furnished ample evidence. The present volume displays the same lawyer-like

minuteness and accuracy, in combination with an enthusiastic admiration of the subject of his memoir. The volume ought to be in the possession of every young lawyer; but the example of Sir Matthew Hale, which, powerfully contributed, during his lifetime, to remove the vulgar prejudices cherished by many against persons of that profession, is equally deserving of being studied by readers of every class, and cannot be studied without advantage. The Christian public are under obligations to Dr. Williams for the manner in which he has executed such a task. As a specimen of the style of the composition, we cannot do better than select the comparison between Coke and Hale, with which Dr. W. closes his estimate of the Judge's writings.

‘Hale’s professional works, eminent alike for their precision of sentiment, their comprehensive learning, and their deep research, have, uniformly, associated him with the brightest luminaries; not excepting Coke himself, the mighty “Colossus of our law”; and so ably have they been characterised in the citations made, or referred to, as not only to account for the comparatively little space devoted to them in the present volume, but to render observations superfluous. A comparison, however, between the two great judges thus brought together, may not, unfairly, be attempted; and with that, the account of the “genius, learning, and writings” of Lord Hale, shall close.

‘COKE, with all his greatness, and there can be no motive to diminish it, was *merely* a lawyer; “the whole of his philosophy lay in the Statutes;” his notions, consequently, in spite of his regard for “the good education of youth,” were narrow and confined. HALE, equally sagacious, and equally profound, was a philosopher likewise; a man of general science, the advocate of “industrious education;” and a “very good divine.” COKE was not only subtle, but sometimes insolent, and even ferocious; as in the case of Raleigh, and the state prisoners; and always politic. HALE, while capable of feeling intense indignation, discovered, almost invariably, consummate prudence and self-control; nor was he ever so devoted to policy, as to yield his independence, or trifle with his honour. COKE wrote, and commonplace, with remarkable, if not infallible, accuracy. HALE discovered the same aptitude. COKE, though using his eyes, and constantly accounting for things, with “uncommon and singular reasons,” contented himself with the preservation of what he found. HALE, on the other hand, deduced consequences, as well as ascertained principles, and impressed all his communications with his own mind. COKE, completely as he exhausted every subject, is utterly defective in order and method. HALE, while every where evincing the same thoughtful comprehension, arranged with an accuracy bordering upon excess. COKE is invariably slovenly, abounding in quibbles, and quaintness, and pedantry; is often insipid; and never bold. HALE, if deficient in elegance, is uniformly energetic, seldom trite, makes no effort to shine, and uses a style at once masculine, lucid, and convincing. COKE, notwithstanding his laudable conduct in the House of Commons, and occasional opposition to the chief executive magistrate,

leaned to the court, interfered with its intrigues, was among the highest prerogative lawyers, and used, as in the case of Essex and Southampton, the grossest adulation. The atmosphere of the court, HALE studiously avoided; he delighted in the shades of privacy; and not merely cherished a strong bias to the rights of the subject, but was even zealous against unlawful power; and, with the most unflinching firmness, pursued his own straightforward course, with as little regard to frowns, as smiles.

‘In many respects they were *alike*. Both were splendid examples of industry and attainments. Both rose, by gradual and meritorious stages, to the chief seat of justice. Both achieved wonderful objects, amidst continual cares and weighty occupation. Both reasoned, and inferred, with an adroitness that is truly enviable. Both delighted to immure themselves among ancient records and the rarest manuscripts. Both drew copiously from them, and with equal fondness. The works of both are a vast mine of erudition; and, notwithstanding defects, chiefly incidental to their day, both will continue to be the beacons and lights of all other lawyers.’ pp. 323—326.

Art. III. *Memoir of the Life and Public Services of Sir Thomas Stamford Raffles, F.R.S., &c., &c.* With Details of the Commerce and Resources of the Eastern Archipelago, and Selections from his Correspondence. By his Widow. A new Edition, in 2 vols. 8vo. pp. xvii, 905. London, 1835.

IT does not consist with our usual practice, to notice republications; but we are, on the present occasion, induced by the attractiveness and seasonable appearance of the volumes before us, to depart from a convenient rule. The first edition of this Memoir was published five years ago, in quarto, and received from us the commendatory notice which its intrinsic value demanded*; but it was not adapted for extensive circulation: its bulky form, its costliness, its cumbrous apparatus of official documents and explanatory statements, necessary in the first instance to do justice to the public character of Sir Stamford Raffles, precluded its obtaining general perusal, and thereby making all classes of readers familiar with the actions and motives of one of the most distinguished Englishmen of his age. It was expedient that his biography should contain, on its first appeal to the public judgment, all the materials for the full development of a noble character, imperfectly known, and slowly, though surely, making its way to fame through a host of prejudices obstinate against conviction. Kindred spirits had already done justice to Raffles. Whatever doubts they might have entertained, had been cleared

* Eclectic Review, 3rd Series, Vol. IV. pp. 1—22.

away by his own luminous exposition of the circumstances in which he was placed, and of the policy by which those circumstances were encountered and controlled; but minds of meaner cast had beset the path of this eminent man, throughout the whole of his bright career: he had been vexed and thwarted by the envy of subordinates, the jealousy of equals, the narrow views of superiors; and, at the close of his course, when he was entitled to expect not a mere acquittal, nor even a measured approbation, he received from the Court of Directors of the East India Company, an official paper, so narrow in its views, so niggard in its praise, and so cordial in its small cavillings, as to disgrace, not only the men who sanctioned it, but those who could allow it to pass without a recorded protest.

Under these circumstances, it was necessary to support the leading statements of Sir Stamford's Life by extensive discussion and evidence; but these having effected their intention, and controversy having long since been set at rest on these points, it has been felt desirable that an abridged memoir of his Life, equally full and explicit as to facts, but omitting the documents which are not of permanent interest, should be given to the public under the same authority as that which decided on a somewhat different plan in the first publication. The present volumes accordingly contain all the more interesting matter and illustrative details of the quarto, omitting only those documents and statements which are an incumbrance to the book as a work of literature. These volumes are handsomely printed, reasonably priced, and excellently edited. The maps and plates are, with one or two exceptions, those of the first edition. Many readers of that volume will be glad of the opportunity thus advantageously afforded, of renewing their acquaintance with a book of uncommon interest, and with the story of a man who reflected honour on his country and his kind; and to those who have not seen the original publication, we strongly recommend the purchase of the present abridged Memoir, which is published in the hope of diffusing more widely an example adapted to 'encourage a spirit of true patriotism in the cultivation and exercise, for the good of others, of two of God's best gifts,—Time and Talents.'

As, in our former notice, we gave an outline of the active and able career of the subject of this Memoir, we shall not on the present occasion give any abstract of the work, but content ourselves with giving a few specimens of the interesting details it comprises. The first volume is for the most part occupied with details relating to Sir Stamford's memorable administration as lieutenant-governor of Java, during its occupancy by the British, and illustrating the history and geography of the Indian Archipelago. His letters to Lord Minto are replete with curious and valuable information. The following extracts from a letter, or rather Me-

moir on the Malay states, and the detestable policy of the Dutch in those seas, may serve to recal attention to a subject which has not hitherto received an adequate consideration. The various groupes of states are enumerated as follows :

- ‘ 1. The states of the Malay peninsula. 2. The states of the Island of Sumatra. 3. The states of the Island of Borneo. 4. The states of the Sunda Islands, comprehending the chain of islands which extend from the Straits of Sunda to Timor and Celebes, exclusive of Java. 5. The states of Celebes. 6. The states of Sulu and Mindranawi. 7. The states of the Moluccas, comprehending Ceram and Banda. 8. The states of Jelolo, or Little Celebes. 9. The Black Papua states of New Guinea and the Papua Islands in its vicinity.’

The most obvious and natural theory of the origin of the Malays, is, that they did not exist as a separate and distinct nation until the arrival of the Arabians in the Eastern Seas ; and that they have been separated from their original stock, like the Chuliahhs of the Coromandel Coast, and the Mapillas of Malabar, by the admixture of Arabian blood, and the introduction of the Arabic language and Mussulman creed.

‘ In ancient times, the Malay chiefs, though possessing the titles of Sultan, or Rajah, and in full possession of authority within their own domains, yet all held of a superior, or Suzerain, who was King of the ancient and powerful state of Majopahit, on the island of Java, and who had the title of Bitara. Malacca was one of the first states that shook off this allegiance, and became in the end so powerful as to hold a great part of the Malay peninsula, and of the opposite coast of Sumatra, in a similar dependence, though the sovereigns of these states retained the titles of Rajahs, or Sultans, and exercised their authority within their own territories.’ Vol. I., p. 79.

It is well known that Chinese settlers and itinerant adventurers have spread themselves all over the Malayan Archipelago. In all the eastern Dutch settlements, the favourite policy of those cold-blooded merchants has been, to depress the native Malay or Javanese inhabitants, and to give every encouragement to the Chinese, ‘ who follow the general practice of remitting the fruits of their industry, instead of spending them where they were acquired.’

‘ The Chinese, in all ages equally supple, venal, and crafty, failed not at a very early period to recommend themselves to the equally crafty, venal, and speculating Hollanders. They have, almost from the first, been the agents of the Dutch, and in the island of Java, in particular, they have almost acquired the entire monopoly of revenue farms and government contracts. At present many of the most respectable Dutch families are intimately connected with the Chinese in

their contracts and speculations; and it is only very lately that Marshal Daendels sold the whole provinces of Pasuki to the Capitan China, or head Chinaman of Surabaya. It is even rumoured that this is not the only instance in which the Marshal has assigned the whole provinces over to the unfeeling oppression of the Chinese, for the purpose of raising temporary resources in money. The Chinese have, in Java, been generally left to their own laws, and the regulations of their own chiefs; and being merely temporary residents in the country, they devote themselves entirely to the accumulation of wealth, without being very scrupulous concerning the means. When, therefore, they acquire grants of land, they always contrive to reduce the peasants speedily to the condition of slaves. The improvement of the people, which has never been an object with the Dutch, is much less so with the Chinese; and the oppression which they have exercised in the vicinity of Batavia has not failed to open the eyes of the Dutch themselves. A late report of the counsellors of Batavia on this subject accordingly states, that "Although the Chinese, as being the most diligent and industrious settlers, should be the most useful, they are, on the contrary, become a very dangerous people, and are to be remarked as a pest to the country; and that there appears to be no radical cure for this evil but their extermination from the interior, a measure which cannot now be effected." Of the degree of oppression which they are in the habit of exercising towards the peasants, some idea may be formed from the following fact:—The staple grain of Java is rice, and the established rate of ground-rent for rice-grounds in Java is 1-10th of the crop. Wherever the Chinese are the land-holders, however, they exact, as rent, 5-8ths of the produce of the ground. Wherever they have formed extensive settlements in Java, accordingly, the native Javanese have no alternative but that of abandoning the district, or becoming slaves of the soil; besides, the monopolizing spirit of the Chinese frequently exercises a very pernicious control over the necessities of life, and the produce of the soil, even in the vicinity of Batavia. If we consider the suppleness and insinuating address of the Chinese, how apt they are on all occasions to curry favour, how ready they are to proffer assistance when there is no danger, and when they perceive that it falls in with their own interest, we may depend upon their utmost efforts being used to ingratiate themselves with the English. It is, therefore, of the greatest importance to be early on our guard against this pernicious and increasing influence, which preys on the very vitals of the country, draining and exhausting it for the benefit of China. In all the Malay states, the Chinese have made every effort to get into their hands the farming of the port duties, and this has generally proved the ruin of the trade. In addition to these circumstances, it should be recollected that the Chinese, from their peculiar language and manners, form a kind of separate society in every place where they settle, which gives them great advantage over every competitor in arranging monopolies of trade. It also gives them an opportunity of aspiring after political ascendancy, which they have often acquired in the inferior Malay states. This ascendancy of the Chinese, whether of a commercial or political nature, should be cau-

tiously guarded against and restrained; and this perhaps cannot be better done than by bringing forward the native population of Malays and Javanese, and encouraging them in useful and industrious habits.'

Vol. I., pp. 81—83.

These observations are in a high degree applicable also to the Arabs who frequent the Malay countries, and, under the specious mask of religion, prey on the simple natives.

'The Chinese must, at all events, be admitted to be industrious; but the Arabs are mere drones, useless and idle consumers of the produce of the ground, affecting to be descendants of the Prophet, and the most eminent of his followers, when in reality they are commonly nothing more than manumitted slaves: they worm themselves into the favour of the Malay chiefs, and often procure the highest offices in the Malay states. They hold like robbers the offices they obtain as sycophants, and cover all with the sanctimonious veil of religious hypocrisy. Under the pretext of instructing the Malays in the principles of the Mahomedan religion, they inculcate the most intolerant bigotry, and render them incapable of receiving any species of useful knowledge. It is seldom that the East is visited by Arabian merchants of large capital, but there are numerous adventurers who carry on a coasting-trade from port to port; and by asserting the religious titles of Sheikh and Seyyad, claim, and generally obtain, an exemption from all port duties in the Malay states. They are also very frequently concerned in acts of piracy, and great promoters of the slave trade. This class of adventurers it will be our object sedulously to repress, but a regulated trade with any of the commercial states of Arabia, as Muscat, Mocha, or Jidda, may prove extremely advantageous to the Malay countries.' *Ib.*, pp. 83, 84.

Another class of '*interlopers*,' against whom the vigilant attention of the Governor General is invoked, it would be more difficult to deal with: they are—the Americans!

'Of late,' continues the Memoir, 'they have become still better acquainted with many of these islands, from their vessels having been employed by the Dutch. If such active and enterprising traders, who are certainly not particularly well affected to the English, be permitted to trade to the Eastern islands on equal terms with the English, it will inevitably be injurious to our commercial interests. But if they are permitted the free range of the Archipelago, perhaps it would be difficult to devise a measure more injurious to our political influence, as well as our commercial interests. The Americans, wherever they go, as they have no object but commercial adventure, and as fire-arms are in the highest request, especially among the more Eastern isles, these would be considered as the most profitable articles. They have already filled the different clusters of islands in the South Seas with fire-arms, and they would not fail to do the same in the different Eastern islands.' *Ib.*, p. 86.

Both the Dutch and the Portuguese, as a principle of commer-

cial policy, introduced a nominal Christianity among the inhabitants of these islands.

‘ There are now several small islands in the Malay archipelago inhabited almost entirely by Christians of the Catholic persuasion, as the islands of Sanggir and Siauk, situated between Jelolo and Mindanawi. In many other islands the Protestant persuasion has made very considerable progress, and teachers in the flourishing times of the Batavian regency were dispersed over all the low chain of islands which extend from Bali and Lambok to the great island of Timor. The islands in which the Christian faith has been most extensively diffused are, the great island Endé, or Manggerai, the isles of Solor, Salerang, Lomblim, and Ombai, the great island Timor, and the several small islands in its vicinity, as Savo, Roti, and Samba. In many of these islands the natives, having no written character of their own, have been instructed in the Roman character, and taught to read Malay and other dialects in it. There have also been various religious formularies printed for their use, and translations have been executed for the use of these Christians in some of their languages, which have little or no affinity to the Malay. The propagation of Christianity among these islands is obviously liable to none of the objections which have been urged against it in our Indian possessions. A great proportion of the natives are still Pagans, under the influence of a wild and almost unintelligible superstition, the principles of which are not recorded in books, but are handed down like stories of ghosts, fairies, and witches, with all the uncertainty of tradition. Accordingly, in most instances, the people, though they stand in great awe of the priests, as enchanter, or dealers with the invisible spirits, are very little attached to the superstition. Many of them are said to be very desirous of procuring instruction, and in some places they look up with a degree of veneration to the Moslems, as a people who have received something which they still want. Besides, the attachment of the Malays to the religion of Islam is by no means of that strength as to emancipate them from their old usages, nor to inspire them with that contempt and hatred for other religions which is found in many of the older Moslem kingdoms. On the advantages which must accrue from protecting Christianity in these Eastern Islands, and by favouring its propagation in preference to the doctrines of Islam, where it may be so easily propagated, it is unnecessary to enlarge, in addressing your Lordship. Permit me, however, to allude to one remarkable fact, which may serve to illustrate the necessity of attending to the subject as a matter of public importance. In our present settlement of Malacca, the impossibility of procuring servants for wages compels almost every person to have recourse to slaves, and a considerable proportion of these are Pagans, being chiefly Battas from the centre of Sumatra, Balis from Bali, Dayaks from Borneo, besides natives of Timor and the more easterly islands. Of all these slaves that fall into the hands of the English, there is perhaps not a single one that becomes a Christian, but the whole of them become Moslems, and despise and hate their masters as infidels. Such is the woeful effect of our supineness and indifference, which, if they should extend

to the East, would certainly not tend to the progress of general improvement among the Malays.' Vol. I., pp. 102—104.

To the penetration, the patriotic spirit, and the heroic perseverance of Sir Stamford Raffles, this country is mainly indebted for the destruction of the Dutch monopoly of the trade of the Eastern seas. For a long time, he had to maintain, as it were single-handed, a contest with the Dutch colonial authorities on the one part, and with those of the East India Company on the other. It was not without difficulty, after a personal interview with Lord Hastings, that he obtained the sanction of the Bengal Government to the splendid enterprise of hoisting the British flag at Singapore. 'I have at last,' he writes (Nov. 1818), 'succeeded, in making the authorities in Bengal sensible of their supineness in allowing the Dutch to exclude us from the Eastern Seas; but I fear it is now too late to retrieve what we have lost.'

'Of the delicacy and difficulties of the trust confided to Sir Stamford, some idea may be formed, when it is considered, that before he had reached Penang, on his way to the eastward, the government of that settlement had failed in an attempt to acquire such a station, had declared its conviction that the period had passed in which any such station could be obtained within the Archipelago, and on his arrival protested in the strongest manner, and exercised its power and influence in every possible way, against his proceeding towards the attainment of the important object intrusted to him; while the Dutch authorities, having, as they thought, already succeeded in occupying every station, had not hesitated to declare their supremacy over the whole Archipelago, and to publish their prohibitory regulations for the exclusion of British commerce, and the exercise of their own sovereignty throughout the Eastern Seas.

'Sir Stamford, determined to accomplish the duty intrusted to him, proceeded in person down the Straits of Malacca, and in ten days after quitting Penang hoisted the British flag, on the 20th of February, 1819, at Singapore, as he had anticipated upon leaving Bengal. The commanding situation of this settlement embraced all the objects which he expected and desired.

'Sir Stamford conceived it of primary importance to obtain a post which should have a commanding geographical position at the southern entrance of the Straits of Malacca; which should be in the track of the China and country traders; which should be capable of affording them protection, and of supplying their wants; which should possess capabilities of defence by a moderate force; which might give the means of supporting and defending the commercial intercourse with the Malay states; and which, by its contiguity to the seat of the Dutch power, might afford an opportunity to watch the march of its policy, and, when necessary, to counteract its influence.

'The occupation of this station proved to the varied and enterprising population of the Archipelago, that the power and commerce of the British nation had not entirely sunk under the encroachments of the

Dutch; and it also proved a determination to make a stand against them, and to maintain the right of free commerce with the Malay states.' Vol. II., pp. 11, 12.

Sir Stamford thus expresses his hopes and feelings upon the subject so near his heart, in different letters.

'Singapore is every thing we could desire. It will soon rise into importance; and with this single station, I would undertake to counteract all the plans of Mynheer. It breaks the spell; and they are no longer the exclusive sovereigns of the Eastern Seas. . . . We are within a week's sail of China, close to Siam, and in the very seat of the Malayan empire. This, therefore, will probably be my last attempt. *If I am deserted now, I must fain return to Bencoolen, and become philosopher.*' Vol. II. pp. 13, 14.

'Almost all that I attempted in Sumatra has been destroyed, from a delicacy to the Dutch: if this last effort for securing our interests also fails, I must be content to quit politics, and turn philosopher.' *Ib.*, p. 16.

'Our object is not territory, but trade, a great commercial emporium, and a *fulcrum*, whence we may extend our influence politically, as circumstances may hereafter require. By taking immediate possession, we put a *negative* to the Dutch claim of exclusion, and at the same time revive the drooping confidence of our allies and friends. One free port in these seas must eventually destroy the spell of Dutch monopoly; and what Malta is in the West, that may Singapore become in the East.' *Ib.*, p. 19.

In the following year (1820), he thus writes to the Dutchess of Somerset:—

'You will be happy to hear that we have completely turned the tables on the Dutch. The occupation of Singapore has been the death-blow to all their plans; and I trust that our political and commercial interests will be adequately secured, notwithstanding the unhandsome and ungenerous manner in which ministers have treated me individually, or the indifference they have shown to the subject. I was perfectly aware that they would not like the agitation of the question; but they ought to have been aware that it could not be avoided, and that however easy it may be in the Cabinet to sacrifice the best interests of the nation, there are spirits and voices engendered by the principles of our constitution that will not remain quiet under it.' p. 65.

To his friend Mr. Marsden, Sir Stamford thus lays open his feelings under the apprehension that the Home Government, then directed by the evil genius of the Castlereagh-Bathurst policy, might a second time destroy all the results of his patriotic exertions.

'I have lived long enough in the world to appreciate what is valuable in it; and the favour of ministers or courts never appeared to me equal to the conscientious conviction of having done one's duty—even the loss of fortune, honours, or, I might add, health. I have

more satisfaction in what I have done since my return to India than with all my former endeavours ; and the more I am opposed, the more my views are thwarted, destroyed, and counteracted, the firmer do I stand in my own opinion : for I am confident that I am right, and that when I appear at home, even those who are most opposed to me will be the first to acknowledge this. They do not, and will not, look at the question in its fair and true light ; and such appears to be the spirit of *persecution*, that it would be idle to oppose it at this distance. I shall, therefore, bend with the blast, and endeavour to let the hurricane blow over me : the more violent it becomes, the sooner will it expend itself, and then it will be time for me to raise my head, to show the injury and devastation which has been spread abroad, and the folly of the course which has been pursued.

“ The only mischief in this line of policy is this, that it will force me to become a more public and prominent character than I would wish. My ambition is to end my days in domestic peace and comfort and literary leisure. A busy scene will oppose this, and though I may become a greater man, I perhaps may not become a happier one.

* * * * *

“ After all, it is not impossible the ministry may be weak enough to abandon Singapore, and to sacrifice me, honour, and the Eastern archipelago, to the outrageous pretensions of the Dutch. In this case, I may be recalled sooner than I expect, perhaps immediately. This I am aware of, but I should be best contented with things remaining *even as they are* for two or three years to come ; I should then be better prepared for the contest ; for a contest it must come to, sooner or later, and the longer the adjustment of our differences with the Dutch, on a *broad and just* footing, is delayed, the better must it be for our interests.

“ I shall not fail to look forward, and to be prepared for this contest, come when it will ; and if I cannot carry my plans here, they must prevail in England eventually.” Vol. II., pp. 128, 9.

During the first two years and a half after the establishment of this important station, so unaccountably overlooked by the British Government, no fewer than 2889 vessels entered and cleared from the port of Singapore, of which 383 were owned and commanded by Europeans, and 2506 by natives, their united tonnage amounting to 161,000 tons. Such was the result of the bold step of declaring Singapore a free port, open to ships and vessels of every nation free of duty, in which Sir Stamford shewed himself to be far in advance of the wretched commercial policy that had hitherto governed our Eastern affairs. His position was indeed a most extraordinary one. He had to assume the office of a legislator as well as Governor of Singapore ; and ‘ framed a short code of laws and regulations for the preservation of peace and good order in a settlement which *existed for upwards of five years entirely on his responsibility and the confidence reposed in him individually.*’ From this responsibility neither the Bengal Government nor the Court of Directors would relieve

him at the time. It was not till the increase of trade and population had fully justified all his plans, that his 'provisional' legislation and admirable administration received the tardy and somewhat reluctant approval of the higher authorities. But the fact was, as his Biographer remarks, that

'every act which tended to benefit his country generally, and to promote the interests of the people more immediately subject to his authority, interfered in the same degree with the principles of monopoly on which the East India Company have founded their policy.

'It was the opinion of Sir Stamford, that during the infancy of our intercourse with India, the union of merchant and legislator might exist without injury to the general interests of the country; but that it was a short-sighted policy which induced the reluctance to share with competitors those benefits formerly enjoyed by the Company alone; and that, as it is impossible for the Company to compete with the private trader, it would be for their honour and advantage to withdraw from this field. By being known as Legislators and Governors only, by encouraging general trade, and removing all obstacles to general intercourse, they would in reality increase their revenue, and secure the support of the public.

'Sir Stamford, as a servant of the Company, was bound indeed to promote their peculiar and corporate interests; but he looked beyond the mere question of the profits of a retail trade; and he felt that no Government could prosper unless it went hand in hand with the improvement of the people. That the Company have not reaped the results of his labours cannot be imputed to him.' Vol. II. pp. 376, 77.

Lady Raffles has discharged her delicate task with singular propriety. She has left the reader to infer from the statement of facts and the record of letters and documents, the merits and virtues of her admirable husband. She has abstained from the language of just eulogy which would have been expected from any other Biographer; but the reader may wish that the marking features of his personal character had been more distinctly portrayed. His efforts to suppress slavery—his exertions to promote the propagation of Christianity in the Eastern Seas—his scientific enthusiasm—his domestic simplicity of taste and manners—his fortitude and resignation under overwhelming calamities, furnish the traits of a moral portrait which it is at once delightful and profitable to contemplate.

Art. IV.—1. *Testamentary Counsels and Hints to Christians on the right Distribution of their Property by Will.* By a retired Solicitor. pp. xi. 107. London, 1835.

2. *A Practical Guide to Executors and Administrators*; designed to enable them to execute the Duties of their office with safety and convenience: comprising a Digest of the Law, Stamp Office, and other Directions, Forms, Tables of Duties and Annuities, &c., &c. Intended also for the use of Attorneys and Solicitors. By Richard Matthews, of the Middle Temple, Esq., Barrister-at-Law; Author of "A Digest of the Criminal Law." 12mo. pp. viii. 352. Price 8s. London, 1835.

IT is a rule almost universal in its application, that pursuits which far precede acquired information are rarely popular. Now it so happens that professional detail generally fixes its inquiries upon objects which lie beyond the reach of persons who have not been gradually enured to their observation; and if knowledge of this class be simplified to the capacities of the uninstructed, it at once unequivocally loses that peculiar character which alone rendered it valuable to the *few*.

We are no enemies to 'the diffusion of useful knowledge,' nor are we yet convinced (though many persons have been led to adopt a different, and, in our view, most erroneous conclusion) that the *extension* of knowledge has ever had the effect of prejudicing, or has even the remotest tendency to impede its *advancement*. There are certain showy errors which for a time become popular, and, though received at first only by the weak and undiscerning, pass unconsciously into the class of proverbial fallacies. Of these a misdirected zeal gladly avails itself, and when cemented together with prejudice, it requires no slight effort of a better information to explode and dissipate them. Such was the fallacy to which Pope gave currency, when he exclaimed:

‘A little learning is a dangerous thing.’

And now that the authority of this oracular position is losing its hold, the error to which we have already alluded seems destined to fill its place in the declamations of the bigoted, and the minds of the unthinking. We are told that science can no longer be expected to make those rapid advances which once marked its progress, for what it has gained in diffusion, it has lost in power: the wedge of gold, according to these sophists, has been beaten out into thin leaf. But who that regards it rightly, does not perceive that knowledge is a thing unlike in its distribution to any physical good; that, though by division bread may waste away, and water be exhausted, yet, like the barrel of meal, and the widow's cruse of oil, learning, whilst it cheers and nourishes the receiver, "doubly blesseth" the giver? Here,

the very act of imparting is in itself a means of improvement. And we might as wisely fear that the sun should weaken itself by lighting up a world into day, as suspect that knowledge could ever waste its energies by shedding intellectual light over the dark places of national ignorance.

It matters little to the argument, even if we are called on to admit it, that before information was so widely diffused, the comparative number of proficients in science was *then* greater than *now*. The students of an earlier period had peculiar difficulties to contend with, and few ventured to assume this character, whose intellectual qualities did not ensure them a more than ordinary advance in the paths which they had selected. But now-a-days, so great are the facilities which learning holds out to its disciples, that many assume the toga, who neither by birth, nor by talent, are entitled to its citizenship.

The higher branches of knowledge must, for all practical purposes, be still confined to a few individuals. Of this we feel well assured: but truly it affords no reason that the general information which these more exclusive classes of study embody, should not occasionally be drawn off from sealed fountains to serve the purposes of a more extended usefulness. It is this consideration, unused though we may be to legal disquisition, which has induced us to notice the little works, the titles of which head this article. The design of the "Counsels" will be best explained in the Writer's own words:—

'This treatise enforces the duty of making prompt testamentary arrangements, gives a brief view of the laws affecting wills, and refers to the different parties entitled to the serious and benevolent consideration of testators; it also contains a chapter on the mortmain act, and advice as to the persons who should be selected for guardians and executors. These hints are illustrated by a variety of facts, which have come within the professional knowledge of the Writer. In the Appendix will be found various useful documents, and a table shewing the devolution of an intestate's property, together with the special customs which prevail in London and York on this point.'

Preface, pp. vii, viii.

The opening chapter, on 'the duty of testamentary arrangements,' concludes with a caution not more sound than necessary.

'The hints now offered are not intended to supersede the necessity of seeking professional advice, but rather to show its importance.' 'A will should be carefully prepared in the season of health; it is always prudent to employ a respectable and *experienced* (how are the young men to live?) solicitor, or other competent person, for it will be found that the first expense is the least.'

Entirely do we coincide with the Writer in considering professional aid as almost indispensable on such an occasion. There fre-

quently exists an unwillingness in the mind of a testator to unbosom family arrangements to the minute scrutiny of a professional adviser. The secrecy of a solicitor's office, how strictly soever maintained, is not inviolate. And the draft-drawing, the fair copying, and the engrossing by clerks and artied young gentlemen, afford no tempting prospect to the testator, who views with nervous apprehension the least unveiling of his designs. Yet, to counterbalance this, it should be remembered; that the laws of England form possibly one of the most complicated systems of jurisprudence ever framed, and in no branch is simplicity of parts less evident than in such as relate to testamentary dispositions. Necessarily embracing every class of property, its legal and its equitable relations, this one off-shoot from our legal system extends its endless ramifications over the whole structure of jurisprudence. Nor is it a superficial knowledge of law, nor even an acquaintance with a few leading principles or generally adopted forms that will fairly entitle an individual to withdraw the labour and the profit of will-making from the hands of his solicitor. In a treatise on the law of legacies, held by the profession in very general repute, nearly a thousand cases are referred to. And when, added to this, the statute law, and the thoroughly indispensable explanations which must be mastered, even putting forms out of the question, are remembered,—really we do not envy the necessary labours of an amateur. A homely but useful proverb tells us, that there is such a thing as being penny wise and pound foolish; and if Sir Edward Sugden can be relied on, the passion for private will-making amply realizes the idea. 'It is,' says that distinguished lawyer, 'quite shocking to reflect upon the litigation which has been occasioned by men making their own wills.' Indeed, were we disposed to censure this little book, it would be only on the ground that, affording a clew to legal information, it may, perhaps, on the Writer's part unwittingly, tempt beyond their depth not a few, whom its prudent cautions shall fail to influence. We remember to have heard a medical man say, that Buchan's Domestic Medicine, that stock-book of our nurseries and our medicine-chests, had given the profession more practice than it had deprived them of. In all sincerity we express the hope that these Counsels may never be subjected to the same dubious approval. We are aware that these views are fully enforced in pages 7 and 8; but their importance demands something more than a mere casual notice.

The chapter on 'the provision to be made for widows,' is entitled to serious consideration; and most entirely do we agree with this Writer, in deprecating the unwise arrangement which would make a widow's interest in the property of her husband terminate on a second marriage. It reminds us of Herod's policy, who, to embalm himself in the recollections of the people, ordered that

the chief nobility of Judea should be put to death on the day of his decease; determined that if the people could not mourn for their king, they might at least be led to grieve for their country. A husband should endeavour so to live, that for his *loss*, not for the fettering policy of a jealous will, the gray hairs of his widow should be brought down with sorrow to the grave.

The Writer of these Counsels seems to dispose somewhat summarily of the questions of primogeniture and unequal distribution of property. 'It is presumed that a Christian parent will generally feel it right to direct the distribution of his property amongst all his children in equal shares.' (p. 27.) Now, in spite of this presumption, it strikes us that some regard must be had to the present state of society. Sons, especially the elder branch of the family, generally receive, in proportion to the parent's property, a larger division than the daughters. In forming family arrangements, this principle cannot be overlooked. The daughter with a fortune of £10,000, is looked upon as fairly entitled to form as respectable a connexion in life as the son with £20,000; it would therefore, at least in our conception, savour of injustice, for a parent, by dividing his property equally, to put back the son in his social standing, at the same moment advancing the daughter to a position which the father's property scarcely entitles her to maintain. Nor is the argument materially affected, by supposing the daughter to remain unmarried; for, in this case, the property fairly required to support a single lady, should not obviously equal the portion to be divided amongst the son's family. We do not like to speak of "marrying, and giving in marriage" quite in this commercial spirit; but injustice must not in any case be perpetrated because delicacy refuses to interfere.

We would commend to the attention of our readers the chapter 'On the provision to be made for poor relations, friends, and ministers.' It is indeed 'a rather' hard as well as a 'singular fact, that legacies often roll into the laps of preachers to whom God has given a sufficiency of this world's goods, but the dependent minister with a large family is generally passed by.'—(p. 45.)

There are some very serious counsels to professors of religion, in the chapter 'On the Claims of the Redeemer's Cause.' We shall avail ourselves of one or two sentences.

'It has been properly remarked, in the report of a public society, that it is usual, in making wills, to remember those persons and objects who hold the nearest place in our affections. Why then should Christians so often forget the friend they have above?.....Is it right in a rich man, who has no children or immediate connexions in a dependent condition, to give the great bulk of his property to increase the pride and responsibility of those who are already rich. Should not such a man, after devising part of his wealth to relations, friends, or servants, to

convince them of the sincerity of his love, give a large portion of it for the spread of Christianity, and to increase the comforts of the poor, who, while he lived, were refreshed by the streams of his hospitality.' pp. 52, 54.

We are aware that misapplied endowments will throw a stumbling-block in the way of some; but, surely, there are societies labouring in the cause of Christ, which seek not future endowments, but present means of usefulness. Poor, from the mighty sphere of exertion which on all sides opens upon them, and poorer still, from the contracted spirit of the Christian giver, they demand at least, that if the stream of Christian liberality has been diverted from its legitimate channel during the testator's life, at any rate, in death, the fountain should be opened.

The Appendix contains much that is valuable.—Table No. 1, 'On the Devolution of an Intestate's Property,' affords a clear summary of the law of distribution;—though we can scarcely agree with the Writer, that dower is an interest too immaterial for notice: we are convinced, that if, instead of compiling a table, he had been perusing an abstract of title, this position would never have been hazarded. So, No. 5, of the same table, requires in our view a slight qualification. Any property of the wife's previous to her marriage, which during coverture the husband neglects to reduce into possession, is not recoverable by the husband after the wife's death.

Nor is the explanation of law terms, from its brevity, quite satisfactory. To know that an assigner is one who assigns property, and that an assignee is one to whom it is assigned, will never entitle a man to aspire to the woolsack. And we should fear that the definition of an estate at will, would possibly mislead any one who had not been previously told, that our courts of law always construe them into the more certain tenancies of estates from year to year.

These are, however, minor blemishes, scarcely perceptible by any but professional or reviewing eyes. Setting these aside, we cordially recommend these faithful Counsels of a Retired Solicitor to the candid attention of the Christian reader.

The object and nature of the second work noticed at the head of this article, are almost sufficiently explained by the title-page. The great responsibility which the office of executor or administrator entails upon him who undertakes it, Mr. Matthews remarks, renders it absolutely necessary for his own comfort and safety, that he should have a proper understanding of its various duties and requirements; a misapprehension of which is often attended by the most disastrous consequences. The work is written in a plain and luminous style, divested of technicalities so far as possible; while the confidence of the reader is warranted and sustained by a continued reference to decided cases and the

standard authorities, which will render the volume a useful compendium for professional purposes. The statutes relating to the probate and legacy duties are given at length in the form of notes. The Appendix of Forms and Tables greatly enhances the value of the work; and there is—what is indispensable in such a book—an excellent index.

Art. V.—*A Protestant Memorial, for the Commemoration, on the Fourth Day of October, MDCCCXXXV, of the Third Centenary of the Reformation; and of the Publication of the First entire Protestant English Version of the Bible, Oct. 4, MDXXXV.* By Thomas Hartwell Horne, B.D., Author of the Introduction to the Critical Study and Knowledge of the Holy Scriptures, 12mo. pp. 84. Price 1s., or 10s. per doz. London, 1835.

THE Lutheran Churches of Germany have no fewer than three secular commemorations of the Reformation, at different periods of every century: *viz.*, 1st. in the year 17, on account of Luther's publication of his theses against the sale of indulgencies, which is considered as the commencement of the Saxon Reformation; 2d. in the year 30, on account of the presentation of the Confession of Augsburg; and 3d. in the year 34, on account of the publication of the entire Bible in the German language, by Luther. On the 21st of November, last year, all the Lutheran Churches in Germany, as well as the Moravian Brethren in this country, celebrated the last of these secular commemorations with great solemnity. This year, Geneva celebrates the third centenary of her Reformation. The French Protestant Churches, it is understood, will commemorate the Reformation in that country next year. England has assuredly not less reason for gratefully and devoutly celebrating her emancipation from the spiritual thralldom of Popery, than the countries of the Continent; and we are glad to find that, without waiting for any royal order in council, or decree in convocation, or motion in Parliament, the proposal has been suggested and favourably entertained by Protestants of different denominations, to observe the 4th of October next, in religious commemoration of the English Reformation.

Like the Lutheran Churches, we might fix upon several distinct epochs as almost equally memorable. Wiclif's controversy with the Mendicant Monks in 1360, which may be considered as the beginning of the first English Reformation;—the spirited refusal of the Parliament of 1366, to pay the tribute claimed by the Roman Pontiff;—the elevation of Wiclif to the chair of divinity at Oxford in 1372; and, could the precise date be ascertained, his Translation of the Scriptures into the yet unformed vernacular tongue;—are all events as worthy of memorial to Englishmen, as any historic fact connected with the career

of Luther can be to our Saxon neighbours. It is true, that 'the morning-star' of that early reformation set in gloom, and was followed by a long interval of darkness, occasioned by the civil wars and the regained ascendancy of the priesthood; but why should we post-date the actual break of day, because it was subsequently overclouded? All the principles of the Reformation are to be found in the writings of our great Proto-Reformer. John Huss, who may be called a disciple of Wiclif, suffered in 1415; Jerome of Prague, in 1416; Lord Cobham, in 1418. From 1457, the Episcopal Church of the United Brethren dates its foundation. In 1516, Zwingli began to preach the Reformed doctrine. Only ten years after, in 1526, Tindal's English Version of the New Testament was printed at Hamburg. Bilney, the spiritual father of Latimer, was apprehended for preaching the doctrines of the Reformation, in 1527, and suffered in 1531. Tindal was apprehended at Antwerp in 1534, and strangled in 1536. The persecution of the Lollards of Buckinghamshire took place much earlier, from A. D. 1508 to 1528; shewing how widely those doctrines were diffused in this country, before the name of Luther had been heard of; that, in fact, the light of Divine truth had never been extinguished in the land, from the time of Wiclif to that of Latimer. The twelfth article of accusation against Thomas Mann, who was apprehended in 1511, and burned in Smithfield in 1518, alleges, that 'since the time of his abjuration, he had said, that he and his wife had turned six or seven hundred people unto those opinions.' The year 1534 is memorable for the act of Parliament abolishing the papal jurisdiction, and establishing the King's supremacy, in this country. Protestantism, as a political *cause*, dates from the solemn protest of the princes and free cities of the Empire against the intolerant decree of the imperial Diet, in 1529. The Confession of Augsburg was presented to the Diet in the following year. The first Helvetic Confession was drawn up in 1537. The Articles of the Anglican Church were agreed on in 1552. And Protestantism was *restored* in England, after the sanguinary interval of the reign of Philip and Mary, in 1558.

Such are some of the principal chronological facts connected with the progress of the Reformation. But the present year is the tercentenary of an event which, from its important results, may most appropriately be fixed upon as an era of our religious history; and it will be seen, that it corresponds precisely to the third of those secular periods which are commemorated by the Lutheran Churches. In 1535, (the year after the publication of Luther's Bible,) Miles Coverdale published at Zurich, the first entire English Protestant Version of the Bible *ever printed**.

* It is necessary thus to qualify the statement of Mr. Horne, since
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Of this ever-to-be-remembered work, which, though superseded by other Translations, has, in some respects, never been surpassed, Mr. Horne gives the following account in the useful little Memorial he has put forth on the occasion.

‘ ACCOUNT of the first entire Protestant English Version of the Bible, published by Myles Coverdale, Bishop of Exeter during the Reign of King Edward VI.

‘ In the year 1535, this most valuable present to English Protestants was completed abroad, under the direction of Myles Coverdale, a man greatly and deservedly esteemed, for piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities King Edward VI. advanced him to the see of Exeter. This first translation of the whole Bible ever printed in English is generally called “Coverdale’s Bible:” it is a folio volume, and from the appearance of the types it is now generally considered to have been printed at Zurich, in the printing office of Christopher Froschover. The following is the title-page of this extremely rare and curious volume.

‘ Biblia. The Bible, that is, the holy Scripture of the Olde and New Testament, faithfully and truly translated out of the Douche and Latyn into Englishe, M. D. XXXV.

‘ This translation is dedicated to King Henry VIII., whom Coverdale in his dedication honestly tells, that the Pope gave him the title of *Defender of the Faith*, “only because his highness suffered his bishops to burne God’s word, the root of faith, and to persecute the lovers and ministers of it;” but at the same time he intimates his conviction that this title will prove a prophecy; that, “by the righteous administration of his Grace the faith shall be so defended, that God’s word, the mother of faith, should have its free course thorow all Christendome, but especially in his Grace’s realme.” As to the translation itself, he observes in his dedication and epistle to the reader, that it was “neither his labour nor his desire to have this work put into his hand; but ‘when others were moved by the Holy Ghost to undertake the cost of it,’ he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this ‘special’ translation, not in contempt of other men’s translation, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations,

two English Versions of the whole of the Scriptures appeared in the fourteenth century. The earliest was that of Wiclif: the second, that of the unknown Author of the “*Elucidarium Bibliorum*.”

he saw, were apt to offend weak minds, he added, that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated 'scribe,' and another 'lawyer,' one 'repentance,' and another 'penance,' or 'amendment.' "

'The following specimen contains the nineteenth Psalm, conformably to the numeration in the Hebrew Bibles, as translated by Coverdale, by whom it is numbered xviii., according to the order found in the Septuagint Greek and in the Latin Vulgate versions.

"The XVIIJ. A PSALME OF DAUID.

'The very heauē declare the glory off God, ād the very firmamēt sheweth his hādye worke. One daye telleth another, and one night certifieth another. There is nether speach ner lāguage, but their voyces are herde amōge thē. Their sōūde is gone out into all londes, and their wordes into the endes of the worlde.

In thē hath he sett a tabernacle for y^e Sōne, which cōmeth forth as a brydegrome out of his chambre, and reioyseth as a giaunte to rūne his course. It goeth forth frō the one ende of the heauen, and runneth aboute vnto the same ende agayne, and there maye no mā hyde himself frō the heate therof. The lawe of the Lorde is a perfecte lawe, it quickeneth the soule. The testimony of y^e Lorde is true, and geueth wisdom euen vnto babes. The statutes of the Lorde are right, and reioyse the herte: y^e cōmaundemēt of y^e Lorde is pure, and geueth light vnto the eyes.

The feare of the Lorde is cleene, and endureth for euer: the iudgmentes of the Lorde are true and rigtuous alltogether. More pleasunt are they then golde, yee then moche fyne golde: sweter then hony and the hony combe. These thy seruauent kepeth, and for keepinge of them there is greate rewarde. Who can tell, how oft he offendeth? Oh clēse thou me fro my secrete fautes. Kepe thy seruante also from presumptuous synnes, lest they get the dominion ouer me: so shal I be vndefyled & innocēt frō the greate offence. Yee the wordes of my mouth and the meditaciō of my herte shal be acceptable vnto the, o Lorde, my helper and my redemer."

* From Coverdale's Dedication to Henry VIII., it seems probable that his translation was permitted to be read by the people: for in the year 1536, shortly after it was printed, a royal injunction was issued to the clergy to provide a book "of the *whole Bible*, both in *Latyn*, and also in *English*, and lay the same in the quire for everye man that will to loke and reade thereon," in every parish church; which was certainly equivalent to an express approbation of Coverdale's Bible, as there was no other at that time in English. Dr. Geddes (*Prospectus for a new Translation*, p. 88.) says of this translation, "From Genesis to the end of Chronicles, and the book of Jonah, are by Tyndal; the rest of the Old Testament by Coverdale. The whole New Testament is Tyndal's." But from the collation of Lewis, it is evident that Coverdale corrected Tyndal's translation. Fulke (*Defence of the English Translation of the Bible*) relates, that "when Coverdale's translation was finished, and presented to Henry, he gave it to Bishop Gardiner and some others to examine. They kept it so long, that at last Henry had to call for it himself. When they delivered the book, he demanded their opinion of the translation. They answered, that there were many faults in it. 'Well,' said the king, 'but are there any heresies mentioned in it?' They replied, 'There were no heresies they could find.' 'If there be no heresies,' said Henry, 'then, in God's name, let it go abroad among our people.'"

Coverdale called his version a "special" translation, because it was different from the former English translations: its noble simplicity, perspicuity, and purity of style are truly astonishing. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with scripture references in the margin. The last page has these words: "Prynted in the yere of our Lorde M.D. xxxv. and fynished the fourth daye of October." Of this Bible there was another edition in a large 4to, 1550, which was republished, with a new title, 1553; and these, according to Lewis, were all the editions of it which were ever published. (*Lewis's History of English Translations of the Bible*, pp. 91—104.) Copies of Bishop Coverdale's version of the Bible are preserved in the following libraries, viz.: of the British Museum and Sion College, in London; of his Grace the Archbishop of Canterbury, at Lambeth; in the Public Library at Cambridge; in the Library at All Souls' College, and in the Bodleian Library at Oxford; and in the Library of the Baptist Academy at Bristol.*

pp. 24—28.

This is not the place for entering into any remarks upon the Translation itself; but we cannot forbear to notice the singular statement of the title-page, which represents it to have been made 'from the Douche (German?) and Latyn into English.' Tindal, whose version forms the basis of this Bible, published three editions of his New Testament in 1526, 7, and 8. Two years

* We have a copy of this valuable work, but it is in *small 4to.*:—unfortunately, the title page is wanting. It is in the Old English letter.

later, his translation of the Pentateuch appeared at Hamburgh, with another edition of his New Testament. The Psalms and the Prophet Jonah were also printed separately in his lifetime; and he translated the other books of the Old Testament to the end of Nehemiah. Now, whatever translations into Latin and Dutch, or German, Coverdale may have used, either in his own part of the work, or in correcting Tindal's, it is certain that Tindal himself made use of the originals*, and his translation bears every internal mark of originality.

But to return to our immediate subject, the connexion between the printing of the first complete edition of the English Bible and the Reformation: the anger, alarm, and vindictive cruelty of the Popish party, which were stirred up by the translation, and especially by the printing of the Scriptures, may teach us duly to estimate the momentous effects of this application of what John Fox styles, 'the Divine and miraculous invention of printing.' 'And herein,' says the venerable Martyrologist, 'we have first to behold the admirable work of God's wisdom, for, as the first decay and ruin of the Church before began of rude ignorance and lack of knowledge in teachers; so, to restore the Church again by doctrine and learning, it pleased God to open to man THE ART OF PRINTING, the time whereof was shortly after the burning of Huss and Jerome, A.D. 1416†. Printing, being opened, instantly ministered unto the Church the instruments and tools of learning and knowledge, which were good books and authors which before lay hid and unknown. The science of printing being found, immediately followed the grace of God which stirred up good wits, aptly to conceive the light of knowledge and of judgement; by which light, darkness began to be espied, and ignorance to be detected, truth from error, religion to be discerned from superstition.'‡

Again, he elsewhere thus dilates upon the benefit of this glorious invention.

'What man soever was the instrument, without doubt God himself was the ordainer and disposer thereof, as he was of the gift

* See his Prologue upon the Gospel of St. Matthew, in the edition of the Testament printed in 1533. The learned reader may also be referred to the proof of the fact, adduced in Mr. Walter's "Second Letter to the Lord Bishop of Peterborough," 1828.

† The secular celebration of the invention of printing was held at Haerlem with great pomp on the 16th of July last. This would fix the date to 1435. Fox mentions the year 1450 as 'famous and memorable for the invention.' The Bible was, in fact, first published in that year, from metal types.

‡ Tract Society's edition of British Reformers. Wiclif to Bilney, p. 281.

‘ of tongues. And well may this gift of printing be resembled to
 ‘ the gift of tongues: for as God then spake with many tongues,
 ‘ and yet all that would not turn the Jews; so now, when the
 ‘ Holy Ghost speaketh to the adversaries in innumerable sorts of
 ‘ books, yet they will not be converted, nor turn to the gospel.

‘ Now to consider to what end and purpose the Lord hath
 ‘ given this gift of printing to the earth, and to what great utility
 ‘ and necessity it serves, it is not hard to judge, whose wisely
 ‘ considers both the time of the sending, and the sequel which
 ‘ thereof ensueth.

‘ And first, touching the time of this faculty given to the use
 ‘ of man, this is to be marked, that when the bishop of Rome
 ‘ with all the whole and full consent of the cardinals, patriarchs,
 ‘ archbishops, bishops, abbots, priors, lawyers, doctors, provosts,
 ‘ deans, archdeacons, assembled together in the council of Con-
 ‘ stance, had condemned poor John Huss and Jerome of Prague to
 ‘ death for heresy, notwithstanding they were no heretics, and
 ‘ after they had subdued the Bohemians and all the world under
 ‘ the supreme authority of the Romish see; and had made all
 ‘ Christian people obedienciaries and vassals unto the same, having,
 ‘ as one would say, all the world at their will, so that the matter
 ‘ now was past not only the power of all men, but the hope also
 ‘ of any man to be recovered—in this very time so dangerous and
 ‘ desperate, where man’s power could do no more, there the blessed
 ‘ wisdom and omnipotent power of the Lord began to work for his
 ‘ church; not with sword and target to subdue his exalted adver-
 ‘ sary, but with printing, writing, and reading, to convince dark-
 ‘ ness by light, error by truth, ignorance by learning. So that,
 ‘ by this means of printing, the secret operation of God hath
 ‘ heaped upon that proud kingdom a double confusion. God of
 ‘ his secret judgment, seeing it was time to help his church, found
 ‘ a way by this faculty of printing, not only to confound his life
 ‘ and conversation, which before he could not abide to be touched,
 ‘ but also to cast down the foundation of his standing, that is, to ex-
 ‘ amine, confute, and detect his doctrine, laws, and institutions
 ‘ most detestable in such sort, that though his life were ever so
 ‘ pure, yet his doctrine standing as it doth, no man is so blind
 ‘ but he may see, that either the Pope is antichrist, or else that
 ‘ antichrist is near cousin to the Pope; and all this doth and will
 ‘ hereafter more and more appear by printing.

‘ The reason whereof is, that hereby tongues are known, know-
 ‘ ledge groweth, judgment increaseth, books are dispersed, the
 ‘ Scripture is seen, the doctors are read, stories are opened, times
 ‘ compared, truth discerned, falsehood detected, and with finger
 ‘ pointed, and all, as I said, through the benefit of printing.
 ‘ Wherefore, I suppose, that either the Pope must abolish print-
 ‘ ing, or he must seek a new world to reign over; for else, as this

‘ world standeth, PRINTING DOUBTLESS WILL ABOLISH HIM. But
‘ the Pope, and all his college of cardinals, must understand, that
‘ through the light of printing the world beginneth now to have
‘ eyes to see, and heads to judge. He cannot walk so invisible in
‘ a net, but he will be spied. And although through might he
‘ stopped the mouth of John Huss before, and of Jerome, that they
‘ might not preach, thinking to make his kingdom sure; yet, in-
‘ stead of J. Huss and others, God hath opened the press to preach,
‘ whose voice the Pope is never able to stop with all the puissance
‘ of his triple crown. By this printing, as by the gift of tongues,
‘ and as by the singular organ of the Holy Ghost, the doctrine of
‘ the Gospel soundeth to all nations and countries under heaven,
‘ and what God revealeth to one man, is dispersed to many, and
‘ what is known in one nation, is opened to all.

‘ The first and best were for the Bishop of Rome, by the bene-
‘ fit of printing, to learn and know the truth. If he will not, let
‘ him well understand that printing is not set up for nought. To
‘ strive against the stream it availeth not. What the Pope hath
‘ lost, since printing and the press began to preach, let him reckon.
‘ First, when Erasmus wrote, and Frobenius printed, what a blow
‘ thereby was given to all friars and monks in the world! And
‘ who seeth not that the pen of Luther following after Erasmus,
‘ and set forward by writing, hath set the triple crown so awry on
‘ the Pope’s head, that it is never likely to be set straight again?

‘ Briefly, if there were no demonstration to lead, yet by this
‘ one argument of printing, the Bishop of Rome might understand
‘ the counsel and purpose of the Lord to work against him,
‘ having provided such a way in earth, that almost how many
‘ printing presses there are in the world, so many block-houses
‘ there are against the high castle of St. Angelo; so that either
‘ the Pope must abolish knowledge and printing, or printing at
‘ length will root him out. For if a man wisely consider the hold
‘ and standing of the Pope, thus he may repute with himself, that
‘ as nothing made the Pope strong in time past, but lack of
‘ knowledge and ignorance of simple Christians; so contrariwise,
‘ now nothing doth debilitate and shake the high spire of his
‘ papacy so much as reading, preaching, knowledge, and judg-
‘ ment, that is to say, the fruit of printing. Whereof some expe-
‘ rience we see already, and more is like, by the Lord’s blessing,
‘ to follow. For although, through outward force and violent
‘ cruelty, tongues dare not speak, yet the hearts of men daily, no
‘ doubt, are instructed through the benefit of printing. And
‘ though the Pope doth now hold by cruelty, and in times past
‘ by ignorance, had all under his possession: yet neither must he
‘ think that violence will always continue, neither must he hope
‘ for that now, which he had then; forsomuch as in former days
‘ books were scarce, and of such excessive price, that few could

‘ attain to the buying, fewer to the reading and studying, which
 ‘ books now, by means of this art, are made easy unto all men.

‘ Moreover, for defect of books and good authors, universities
 ‘ were decayed, and good understandings kept in ignorance, while
 ‘ begging friars, scraping all the wealth from other priests, heaped
 ‘ up all books that could be gotten into their own libraries; where
 ‘ either they did not diligently apply them, or else did not rightly
 ‘ use them, or at least kept them from such as more fruitfully would
 ‘ have perused them. In this then so great rarity, and also
 ‘ dearth of good books, when neither they which could have books
 ‘ would well use them, nor they that would could have them to use,
 ‘ what marvel if the greediness of a few prelates abused the blind-
 ‘ ness of those days, to the advancement of themselves? Where-
 ‘ fore, Almighty God of his merciful providence, seeing both
 ‘ what lacked in the church, and how also to remedy the same,
 ‘ for the advancement of his glory, gave the understanding of this
 ‘ excellent art or science of printing, whereby three singular com-
 ‘ modities at one time came to the world. First, the price of all
 ‘ books is diminished. Secondly, the speedy help of reading
 ‘ more furthered. And thirdly, the plenty of all good authors
 ‘ enlarged. By reason whereof, as printing of books ministered
 ‘ matter of reading; so reading brought learning, learning showed
 ‘ light, by the brightness whereof blind ignorance was suppressed,
 ‘ error detected, and finally, God’s glory, with the truth of his
 ‘ word, advanced.’

To the art of Printing, Europe owes at least the *permanence*
 of her political and religious reformation. This discovery rendered it impossible to put down the insurrection of mind, to arrest the progress of principles that spread with the subtile swiftness of electricity. As long as the vernacular Scriptures could be multiplied only by the slow process of transcription, it was possible for the vigilance of the Romanists to frustrate the pious zeal of those who were making these noble efforts to give a wider circulation to the word of life. In the year 1408, Archbishop Arundel issued the intolerant and impious decree, ‘ That no one
 ‘ should thereafter translate any text of Holy Scripture into Eng-
 ‘ lish, by way of a book, a little book, or tract; and that no book,
 ‘ little book, or tract of this kind should be read, that was com-
 ‘ posed lately in the time of John Wiclif, or since his death.’ This constitution, we are told, led to great persecutions; and many were the persons who were ‘ not only sentenced to pay
 ‘ heavy fines, and to undergo long incarceration, but even to be
 ‘ burned at the stake, as the Bishop’s registers indisputably
 ‘ prove!’* Similar efforts were made to suppress the circulation of Tindal’s New Testament and other printed editions of the

* Baber’s Wiclif’s New Testament, p. lxxii.

Scriptures; but the press multiplied copies faster than Tonstall and his colleagues could buy or seize them to burn them. Had the discovery of printing taken place two centuries earlier, the reformation begun by Wiclif would probably never have been arrested and turned back. But for the press, the reign of Elizabeth might, perhaps, have proved as disastrous to Protestantism, as that of Henry Bolingbroke was to the cause of which his father had been the great protector. But Puritanism had to sustain it, what Lollardism wanted,—the printed Scriptures, the unsheathed sword of the Spirit, the unsealed water of life, the iron seed that springs up a harvest of armed men. The pen of Wiclif had made the Man of Sin to tremble on his throne. His writings, carried to Bohemia by a native of that country, who had become acquainted with them at Oxford, made John Huss a Reformer; and the sermons of John Huss, found by Luther in the library of the monastery at Erfurd, first opened the eyes of Luther*. But now, that pen was miraculously transformed and multiplied by the press, so as to be changed from a missile into a battery. Writings had wings, but the press had the speed and irresistible force of lightning. It sowed Wiclifs in every land, and raised up Husses and Luthers a hundred-fold. Oh give thanks unto the Lord for this blessed miracle of printing, the greatest boon bestowed upon the Church since the apostolic age. What the application of steam, the grand discovery of our own age, is in mechanics, the invention of printing has proved in the world of morals. A copy of one of the Gospels may now be printed at the cost of a penny! What would Tindal, and Coverdale, and Fox have said, how would their hearts have leaped, could it have been predicted to them that such would one day be the case! What assurance would it have given them, that the light then kindled should never be put out!

It is true that the full benefit of this discovery has never been reaped till now, within our own times. Three hundred years have elapsed since the first English Bible was completed at the press; and to that circumstance we may look back as, under

* See Turner's History of England, Vol. II. 4to, p. 432. The link between Wiclif's labours and the Bohemian Reformation affords a striking instance of the wonderful manner in which political events are Divinely over-ruled and disposed for the interests of the Church of Christ. 'The marriage of Richard II. with a Bohemian princess connected the two countries by a friendly intercourse. The Queen's Court was attended by several Bohemian knights and noblemen: she favoured the principles of our Reformer: and one of her countrymen, who had studied at Oxford, taking with him into Bohemia the writings of Wiclif, as a precious treasure lent them to several persons, and among others to John Huss.'

Divine Providence, the era of that flood of scriptural light which has swept away the gross darkness of Popery from our land. To the English Bible, Protestant England owes every thing that has ennobled her literature, and made her deserving of the name of the Evangelist of nations. But, for nearly three hundred years, the English Bible was in the hands of comparatively a small proportion of her population ; and almost every where else, there was a dearth, in some parts a famine, in others an absolute destitution of the word of God. Forgetful of our own debt of gratitude for the English Bible, we had suffered the Welsh, the Irish, the Gaelic highlanders on our own soil to remain in almost total deprivation of the heavenly gift. We boasted of our Protestantism, and declaimed against Popery, but suffered the main engine of Protestantism to remain comparatively idle, and the very principle of the Reformation to be as it were in abeyance. Whatever man designed in the invention of printing, there can be no question with a devout believer in the Providential government of the world, that what God designed as its chief end was, the multiplication and diffusion of His own word, the written Scriptures. But this design had become obscured by the multifarious purposes to which the press is also capable of being applied ; and in this, as in other cases, the children of this world had proved themselves wiser in their generation than the children of light. All sorts of literature, good and bad, sweet and bitter, had been poured forth from this fountain, according to the quality of the leaves thrown into it ; yet, the leaves of the tree which are for the healing of the nations, and which would have made the bitter waters sweet, were sparingly and distrustfully used. Without a metaphor, the Bible was jealously doled out by an ecclesiastical monopoly. The spirit of the Reformation was bound and manacled ; and not by a Popish, but by a Protestant hierarchy. The Bible was a Lollard in the olden time. It was a Puritan afterwards. It has been treated as a Sectarian, a Dissenter in our own days,—a very unsafe and dangerous person to go abroad without a prayer-book to watch over it. The formation of an Institution for the sole purpose of distributing the Scriptures, was angrily and furiously opposed by a large majority of the Heads, and Dignitaries, and Ministers of a Protestant Church. The utility of the object was openly denied by some now occupying high places in the hierarchy. With matchless consistency, the very same High-Church party who are shocked and scandalized at the burning of Protestant Bibles by the Papists, quarrelled with the Dissenters for their zeal in distributing that very same Bible which themselves acknowledged as authorized by their own Church. To this very day, the British and Foreign Bible Society is regarded by a majority within the Church of England as a sectarian institution ; and its principle,

the fundamental principle of Protestantism, has not yet gained any thing like recognition and approval from the greater number of the Prelates of the Anglican Church!

What the discovery of printing was to the pen, (may we not say?) the institution of the Bible Society has proved to the printed Bible. It has had at least all the effect of a new invention. It has called into a new application, the familiar principle of moral and social combination; and though it has not improved the mechanical facilities of the press, it has brought a moral power to act upon the mechanism, which has had the effect of prodigiously augmenting and multiplying its operations and results. Not only has it created a demand by producing a supply, which supply is, in turn, perpetuated by the demand which it feeds and stimulates. Not only has it increased to an indefinite extent the circulation of the extant Scriptures. It has given birth also to a polyglott apparatus absolutely unparalleled, and which would have appeared in anticipation little short of miraculous. It has conferred the gift of tongues upon the baptized press. It has refracted the light of heaven into all the shades of colour that may suit the varying organs of the intellectual sense. It has re-opened conduits long closed, and poured a living stream through the waterless desert. The British and Foreign Bible Society with all its affiliated institutions, is the great phenomenon of the age, bearing the same relation to the Revived Christianity of the nineteenth century, that the discovery of Printing did to that of the sixteenth. As the *translation* of the Scriptures was the distinguishing feature and seminal principle of the *First* Reformation, begun by Wiclif; and the *printing* of the Scriptures was that of the *Second* Reformation, begun by Tindal and Bilney, by Luther and Zwingle; so, the *diffusion of the printed Scriptures in all languages*, by the united efforts of Protestant Christians, is that of the *Third* Reformation, which is destined, we trust, to consummate the triumph of Revealed Truth.

The fourth of October next is, then, with great propriety, selected as the era of the second of these great events, being the third centenary of the memorable publication of the first entire Bible in our vernacular language. For the language in which Wiclif preached and wrote was scarcely English, the language not having yet settled into its permanent form and orthography; whereas Coverdale's Bible is still perfectly intelligible. And there is this great advantage attending the fixing upon this era, that it connects the commemoration of the Reformation with a great principle, rather than with any political circumstance; it points our attention to an occasion of devout gratitude as little connected as possible with human instrumentality; it celebrates an event in which all denominations of Protestants are alike in-

terested, and lifts us out of the region of ecclesiastical controversy, and reminds us in what respect all Protestants who are true to the principle of the Reformation, are brethren. Mr. Horne has fixed upon a very good text, in anticipation, for his sermon on the 4th of October: viz. Acts xxiv. 14, 15: — we will take the liberty of suggesting a still better for the occasion, Phil. iii. 16. “Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” We thank him, however, for his short sermon, and for the useful historical information which he has compressed into this Protestant Memorial. We have been particularly pleased with his third section, containing an extract from Sir Humphrey Lynde’s “*Via Tuta*,” published in 1630, which is an admirable specimen of the *argumentum ad hominem*, and turns the tables upon the Papists most adroitly. With this extract, commending the Tract itself to the favourable notice of our readers, we shall conclude this hasty article.

‘Admit, that Protestants should allow a possibility of salvation to all believing Christians in the bosom of the Roman church, (which never yet was granted,) what do our adversaries infer from hence? Therefore (say they) *It is the safer way to persist in that Church, where both sides agree, than where one part stands single in opinion by themselves.* Now surely, if that be the safer way, wherein differing parties agree both in one, I will join issue with them in this very point. And if in this I make not good, that *we* are therefore in the safer way, because *they* agree in the principal points of controversy with our doctrine, I will reconcile myself to the Roman church; and creep upon all fours to his holiness for a pardon.

‘First then *we* say, there is a Heaven and a Hell. It is true, say *they*; but there is a Purgatory, there is a *Limbus Infantum* also. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

‘*We* say, we shall be saved by the merits and satisfaction of Christ Jesus. It is true, say *they*; but there are likewise merits of saints, and satisfactions of our own, helpful and necessary to salvation. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

‘*We* say, the Sacrament of Baptism, and the Eucharist, are two proper Sacraments instituted by Christ. It is true say *they*; but there are five more to be received, as true and proper Sacraments, *de fide*, for an article of belief. The first two they confess with us, in the latter five they stand single by themselves: and that is the safer way, where both sides agree.

‘*We* say, that the images of Christ and his Saints are ornaments and memorials of the absent, and may in some cases serve for history. It is true, say *they*; but there is also worship and veneration due unto them. In the first part they agree with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'We say, with the Evangelist: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. iv.) It is true, say they; but there be saints and angels also, that are to be invocated and adored. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'We say, that Christ is the Mediator and Intercessor betwixt God and man. It is true, say they; but the saints and angels are our intercessors and mediators also. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'We say that Christ is the Head and Monarch of the Church. It is true say they; but there is likewise another visible head of the church, which is the Pope. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'We say, that Peter had a Primacy of Order, that is, a firstship among the Apostles. It is true, they say; but withal he had a supremacy of power and jurisdiction. In the first place they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'We say, there are two-and-twenty Books of Canonical Scripture. It is true, say they; but there are other books also; as namely, Tobit, Judith, the Maccabees, &c., that are Canonical. In the first part they approve all that we hold, in the latter they stand by themselves: and that is the safer way, where both sides agree.

'We say, Scripture is the Rule of Faith. It is true, say they; but there are traditions likewise, and unwritten verities, that must be added to the Scriptures. In the first part they join with us, in the latter they stand single by themselves: and that is the safer way, where both sides agree.

'Lastly, We say there are Twelve Articles of the Creed, and this is the Tenet and Confession of all Christian Churches. It is true, say they; but there are Twelve Articles more, published by Pope Pius the Fourth, to be received of Catholics. In the first place they confess all that we hold, in the latter they stand single by themselves: and that is the safer way, by our adversaries' confession, where both sides agree.' pp. 50—53.

Art. VI. *A Dictionary of Geography, ancient and modern: comprising a succinct Description of all the Countries of the Globe.* By Josiah Conder. Small 8vo, pp. 724. Price 12s. London, 1834.

THIS singularly comprehensive volume exhibits what we are almost inclined to term a waste of labour. Knowing something of the way in which these things are commonly got up, we were prepared to encounter such an application of the 'paste-and-scissors system' as custom has now fairly licensed; although, knowing also something of the Author, we were at the same time

quite certain that an adoption, partial or general, of the usual plan, would never with him be allowed to supersede a constant appeal to ultimate authorities in all cases of doubt or importance. We have, however, done him great injustice in these anticipations; for he has produced a work of extensive and original research, exemplifying an economy of space and a condensation of matter, such as we have no present recollection of having met with elsewhere. In a form that makes it really convenient either for the library table, or, if we may be allowed the phrase, as a book of passage, we have a mass of information of the highest practical value to the traveller and the student, got together with a patience and skill that could only have been acquired by long and successful application to geographical studies. The style, too, which is in most similar works either sterile or slovenly, has evidently been an object of much care: it varies, judiciously, with the matter, and the readers of the following splendid passage will readily acknowledge that a painter's eye and a poet's feeling may find opportunity to shew themselves even in a treatise on geography.

' A description of the natural history and vegetable productions of Brazil would occupy a volume. The Brazil-wood-tree, from which the country takes its name, (*Cæsalpinia Brasiletto*,) called by the natives *ibiri pilanga*, is the same as the Sapan-wood of the East Indies: it is a government monopoly, and owing to the improvident manner in which it has been cut down, is becoming scarce. Other species of trees yielding valuable dyes, forest-trees of all descriptions, some furnishing beautiful woods for cabinet work, others timber for ship-building, abound in the low lands. The prevailing character of the forests is a magnificence, arising from the infinite diversity, richness, and luxuriance of the vegetation, of which the untraveller European can have no conception. The various tints of a Brazilian forest are described as ranging from a light yellow green to one bordering on blue, mingled with red, brown, and deeper shades approaching to black. The silver-tree is of a brilliant white; the rose-wood-tree bears large golden blossoms, which beautifully contrast with the dark green of the double-feathered leaves; the Brazil-wood-tree puts forth large flowers of a purple hue; the head of the mango is brown; and here and there, the dark brown of a Chilian fir appears among the lighter foliage, like a stranger amid the natives of the tropics. The effect of the flowering parasitical plants, which entwine about the forest-trees, and sometimes form, by interlacing, an almost impenetrable barrier, is compared to that of gay parterres in the air. The *flora* of Brazil is peculiarly rich. Nor is the animal kingdom less distinguished by its variety and profusion. Butterflies, rivalling in splendour the colours of the rainbow, myriads of the most brilliant beetles, sparkling like jewels on the leaves and flowers, birds of the most splendid form and superb plumage, above all, the various species of humming-birds, rivalling in beauty and lustre, rubies, emeralds and sapphires, lizards and serpents of scarcely less brilliant colours, squirrels and troops of gregarious monkeys, with a

variety of the gallinaceous tribes, toucans, orioles, fly-catchers, wood-peckers, and different kinds of the melodious thrush, are among the winged or creeping tenants of the forests; and even the campos, or mountain plains, abound with birds, reptiles, and insects, as well as deer, tapirs, and peccaries. The luxuriance and richness of the vegetable world is attributable to the prevalent moisture, which gives it an advantage over most other hot countries. In the exuberance of ever-green foliage, which forms the peculiar characteristic of the New Continent, in the number of its finely wooded mountains, the sources of countless springs, in the abundance of large streams, in the character even of its deserts without sand, and the impervious forests, the tropical region of Brazil has, indeed, the pre-eminence over every other part of the globe.' pp. 96, 97.

The plan takes in much that would hardly be expected from a mere announcement of the general subject. Geography, ancient as well as modern; the physical aspect and the political condition of countries; the distinct races of mankind; are not only exhibited on the grand scale, but their various details are carefully investigated. Important cities, the different seas, rivers, and mountain chains, are fully and distinctly described; and an explanation, both clear and ample, of technical terms is given in alphabetical order. We shall select a portion of the admirable summary of the leading facts connected with climatology.

'The sea exerts an important equalizing influence on the temperature of the globe; and while it tempers the heat of tropical regions, it also mitigates, in some instances, the cold of maritime or insular regions. Greenland, under the 60th parallel, notwithstanding its southern exposure and the neighbourhood of the sea, has, indeed, a much more rigorous climate than Lapland under the parallel of 72°, with a northern exposure. But the latter is separated from the arctic region by a vast expanse of ocean; while Greenland, gradually widening, extends at least as high as the parallel of 82°. The remarkable difference between the insular climate and the continental climate, is strikingly exemplified in Norway and Lapland, both enjoying a more temperate climate than any other country in the same latitude. Norway, exposed to the moist and temperate atmosphere of the ocean, enjoys a singularly mild winter, but receives little of the sun's rays in summer; partly from the humidity and mistiness of the air, partly from the declivity of the land towards the N. Lapland has a colder winter, but a warmer summer. Accordingly, it is found that such plants as require only a few weeks of warm weather to bring them to maturity, succeed in Lapland, while they will not grow in Norway; whereas those which are easily killed by a severe frost, flourish better in Norway, than in Lapland. Thus, in Great Britain, on approaching the Land's End, neither the apricot, the vine, nor the greengage is found to ripen for want of sufficiently powerful sunbeams; while such is the mildness of the winter, that the myrtle and other green-house plants grow luxuriantly in the open air. At Dublin, the difference between the summer and the winter temperature amounts to 20°; at

London, to 24° ; at Vienna, to 37° . Comparing the two extremes, we find the summer temperature of Vienna 69° ; that of Dublin 59° . Every kind of fruit and grain therefore ripens more perfectly in the continental than in the insular situation. On the other hand, the winter temperature of Vienna is 32° ; that of Dublin 39° : consequently, many tender shrubs flourish in Ireland, which will not grow at Vienna, about 350 miles nearer to the equator. What is termed botanical geography, is closely connected with the science of climatology. The vine, for instance, is found to succeed only in those climates where the annual mean temperature is between 50° and 63° ; or the mean temperature may even be as low as 48° , provided the summer heat rises to 68° . The region of vineyards, or the climate of the vine, occupies a zone of about 20° in breadth in the Old Continent, and not more than half that breadth in the New World. The olive requires a mean temperature between 58° and 66° . pp. 161, 162.

As a specimen of another class of articles combining historical with geographical matter, we take the following.

TURK. TOORK. This name, which, like the appellation Parthian, is said to signify wanderer, is given with doubtful propriety to the Ottoman nation, who, though a branch of the Turco-Tatarian family, are more properly Turkmans than Turks, and have become blended and incorporated with the nations they have conquered, so as to form a mixed but now distinct race. By the Ottomans themselves, the term *Turk* is regarded as a contumelious appellation nearly equivalent to boor; while, by the nomadic tribes, to whom it properly belongs, it is considered as an honourable name. Thus, Tamerlane, usually called the Mogul conqueror, in his correspondence with Bajazet, distinguishes himself and his country by the name of *Türk*, and stigmatises the Ottoman nation as *Turkmans*. In like manner, his illustrious descendant, Sultan Baber, the founder of what is improperly called the Mogul dynasty in Hindostan, always speaks of himself in his Memoirs as a Turk, while of the Moguls he speaks with mingled hatred and contempt. The language in which his Memoirs are written is the Jaghatâi Turki dialect. According to a curious piece of legendary genealogy preserved by an Oriental writer, the ancestor of the Turkish nations was Toork, the eldest son of Japheth; and Tatar and Moghul were twin-brothers, between whom the great-great-grand-son of Toork divided his dominions. The historical fact disguised under this legend is, that the word Turk is used by the Arabian geographers as the generic designation of the various hordes inhabiting Eastern and Western Tatar, or Scythia within and beyond Imaus; but the word seems specifically to belong to the great western branch, usually called Tatars. The ancient Parthians, and perhaps the Medes, were of this family, as are several of the tribes now inhabiting Northern Persia. The Kajar tribe, to which the reigning family of Persia belongs, is Turkish, and that dialect is the court language of the empire. The Tatars scattered throughout Russia, from the Crimea to Kasan, are also of the same family. Pliny ranks the Turks among the Sarmatian tribes; and Pomponius

Mela speaks of the *Thyssagetae* and *Turcae* as inhabiting the region near Mæotis. The Turkmans or Trukmans are pastoral nomades, inhabiting the plains watered by the Oxus, whence they have spread over the Caspian provinces, to Armenia, Asia Minor, and Syria; and a branch of this nation have settled in Macedonia, where they have preserved uncorrupted their Asiatic character. In Syria and Koordistan, they come in contact with the pastoral Koords; but their respective manners and customs are in many particulars remarkably opposed. The Koords are plunderers: the Turkmans are esteemed honest. The latter give their daughters a dower: the former receive a premium for them. The Turkmans speak a dialect of the Toorki: the Koordish bears a close affinity to the Hindoostanee. The Turkish nomadic tribes of Persia are estimated at about 320,000; the Turkmans of Ajerbajan, &c. being rated at 12,000. The Koordish tribes amount to about 210,000. The language of the European Turks or Ottomans has received so large an admixture of Arabic and Persian, as to be denominated on that account, *Mulemma*, the pied mare.' pp. 677, 8.

It will be seen from this slight sketch, that the book is not a mere gazetteer, but that it rests its claims to public patronage on higher grounds. It is, in fact, a work of science made universally intelligible and accessible. The possession of such a book would, in our youth, when there were no such books, have saved us incredible labour and disgust; and its presence, now that we are no longer young, will spare us many a tedious search and much time-wasting reference.

Art. VII. *Italy*. By Josiah Conder. In 3 Vols. 12mo. pp. xlviii, 1227. London, 1834.

THAN 'Italy,' a more rich and noble subject for historical and topographical illustration cannot possibly be presented to the man of taste or science; but the difficulties which lie in the way of its adequate treatment, are at least commensurate with its interest and importance. The materials are ample, but they are so various in quality and character, as to demand not only the utmost circumspection in dealing with them, but a degree of original knowledge nearly equivalent in precision and extent to the matter collected for examination. Authorities are vexatiously conflicting; and as the race is not always won by the swift, so, the trustworthiness of a writer, in the present case, is not uniformly in proportion to his abilities or his means of observation. For instance, no one would risk the comparison, in point of talent, between the spirited sketches of Forsyth, and the heavy elaborations of Woods: yet, the latter is incomparably the surer guide, and has only missed by a strange want of tact in the con-

coction of his volumes, the credit of being the great architectural guide of the Italian tourist*.

Another difficulty, and a very formidable one too, lies in the redundancy of the materials. A library of alarming extent might be formed out of merely the modern works that have been written about Italy; and this we take to be one of the most tangible explanations of the fact, that while every body has a great deal to say on the general subject, the quantity of specific knowledge that is gained either by reading or hearing, is incredibly small. Some of the most popular and highly praised of these productions—books that are in every one's hands, and of whose value the boldest critic does not venture to raise a doubt—contain the smallest possible quantity of available information; while others of higher intellectual character, seem to have been sent into the world for the pure purpose of shewing how completely great research and sound knowledge may be neutralised by a wrong principle of selection. Obviously, then, the student and the general reader require a guide through all this confusion. They want to know where may be the safe starting-point, which is the true road, and where the proper end of their journey. Either of these is easily missed, and error in this matter occasions

* Mr. Woods's work is selling at half-price, and we do not wonder at it, much as we regret its unmerited fate;—unmerited, we mean, on the score of intrinsic worth, though rendered inevitable by mismanagement. Mr. W. seems to have entertained a very erroneous notion of his own qualifications as a writer, and he exhibits accordingly an unfortunate propensity to be unprofitably excursive. His authorship is indifferent, but his professional criticism is remarkably sound; and if he had resolutely discarded all his travelling common-place, multiplied his wood-cut diagrams, and rejected such uninformative illustrations as the 'Arch at Orange,' the 'Ruins of Selinus,' or the 'Palatine Hill,' he would, with the further precaution of supplying omissions and correcting dates, have furnished us with one of the most valuable works of its kind and time. He somewhere, if we rightly recollect, expresses an intention of putting aside technical phraseology, without, however, keeping very strictly to his pledge. For instance, not being architects by profession, we were somewhat puzzled by the term '*Scheme Arch*,' and, not having, at the time access to metropolitan authorities, we took local counsel on the matter. From three individuals, two of them architects, in a large and increasing county town, we received the three following explanations: any arch *greater* than the semi-circle—any arch *less* than the semicircle and *greater* than the quadrant—any arch *less* than the quadrant! We wish not to be understood as objecting to the use of technicalities; many of them are extensively understood, and they are almost always more expressive than periphrase: we would use them freely, but our index or our annotation should be glossarial.

much trouble, even if detected and retrieved. The only way of meeting these difficulties, is to have recourse to the self-same method that in all other departments of human knowledge has been found effectual,—the compilation of a work that shall be at once collective and critical. Law, history, theology, science, have all their digests, and in none of these can the urgency be greater than in that branch of intellectual pursuit which forms the subject of the volumes before us.

We will frankly confess, that when we began to handle these volumes, we felt considerable misgiving as to the Author's discretion in attempting to melt down such a mass of material in so small a crucible; and we had strong suspicions that the process of reduction must have been somewhat violent, savouring rather of the alchemist than the philosophic experimenter. Quite aware that an accomplished writer could hardly fail to make a pleasant and instructive book on so pregnant a subject, we were still unprepared for the completeness of the present publication. It is not merely a skilful abridgement, nor is it simply a judicious selection: it combines both these characters, blended together by the skilful employment of searching but liberal criticism, pervading the work, and communicating both originality and homogeneity to materials as various as the sources whence they are derived. Essentially, then, this production is both a digest and an index, at once giving the information demanded, and supplying not only the means of enlarging it to any required extent, but of forming an accurate judgement concerning the value of the primary authorities. An extract from the Preface will at once point out, more distinctly than any thing we could add, the object of the work, and give some notion of a part, and a part only, of the difficulties that lay in the way of its adequate execution.

'So wide are the discrepancies in the varying reports of our best writers, even upon points which it might seem easy to verify, or impossible to mistake, that it has often been a matter of no small perplexity, to ascertain which statement might be most safely depended upon. Not to speak of the varying estimates of the area of Italy, given by Humboldt at 10,000, by Malte Brun at 15,000 square leagues; the reader will find, for instance, the height of the Falls of Terni stated, by different travellers, at 1060, 800, 266, and 200 feet; that of the Torre d'Asinello at Bologna, at 256, 327, 348, 376, and 476 feet; the Val di Chiana, at 60 miles in length and 3 in breadth, and again at 40 miles in length by from 7 to 12 in breadth; the height of the aqueduct at Spoleto, at 250 feet and 238 yards, &c. But in numberless instances, these variations have been too unimportant to notice, though they have materially added to the difficulty of the Writer's task. Who would have expected to find the accurate Gibbon guilty of the gross blunder of making the Mincio flow *into* the Lago di Guarda?

'It will be obvious, that these volumes, if the Editor has competently fulfilled his task, claim to be considered in a higher light than

that of a compilation; that they are rather a condensation of our knowledge of Italy, drawn from the most authentic sources, and reduced, by a careful collation, to distinctness and accuracy. Two objects have been kept in view; the one, to supply the traveller with all the information, historical and topographical, requisite to enable him to enjoy and understand the scenes and objects which crowd upon his attention or deserve his research; the other, to enable him, when

——— “once again
In his own chimney nook,”

to recall those scenes and occurrences dear to recollection; and at the same time to afford to the less privileged reader, *cui non contigit adire Corinthum*,—in other words, who has never seen Rome,—the best compensation for being denied the pleasure of crossing the Alps, in a full and faithful account of the most interesting country in the world.’ pp. xix—xxi.

Our readers will not expect from us any thing approaching to an analysis of the volumes before us, and yet, without the application of some such process, we should not be dealing fairly either by them or the Author. Very briefly, therefore, we shall pass through the principal divisions in their order, rather allowing the Writer to speak for himself in the few extracts we shall have occasion to make, than entering into discussions which would be, in the present instance, completely out of place. Passing over the preface, which contains some admirable criticism on the leading authorities on Italian travel, we come at once to the work itself; and as a fair example of the composition and concentration of the work, we shall cite a fragment or two of the introductory part.

‘In modern geography, Italy, like Germany, comprehends a groupe of countries forming a grand natural division of the European continent; allied by a common language and a general similarity of customs and institutions, but united by no political bond, having no common centre, and distinguished by a considerable diversity of physical circumstances and of moral and political condition.

‘The natural limits of this region are formed by the great Alpine barrier, which presents a steep, unbroken acclivity towards the plains of Lombardy; but the lines of political demarcation deviate considerably from this natural boundary, and modern Italy extends beyond the Alps, on the north-west, to the Lake of Geneva, and westward, in Savoy, to the course of the Rhone

‘Italy is divided, by its variety of surface and climate, into four distinct zones or regions, which are thus distinguished. The first, comprising the whole of Lombardy and a part of Romagna to the slopes of the Apennines on the side of Florence, is about 260 miles in length, and 150 at its greatest breadth, from the Alps to the Gulfs of Genoa and Venice, and the Apennines; lying between the parallels of 46° 30’ and 43° 30’. The cold in winter is here often very severe,

the thermometer falling occasionally several degrees below the freezing point; and neither the olive-tree nor the orange-tree flourishes, except on the sheltered shores of Genoa, the borders of the lakes, and some other favoured spots. The second zone extends over Tuscany and the Papal dominions, from Florence to Terracina and the course of the Sangro; descending two degrees of latitude nearer the Equator. In this region, the winters are mild enough to allow the olive-tree and wild orange-tree to flourish; but the sweet orange and other delicate fruits cannot be brought to perfection in the open air. The summer heat, at Florence and Rome often rises to 90° Fahr.; but in the former city, the winter is prolonged by the vicinity of the Apennines. The third climate, lying between the parallels of 41° 30' and 39° 30', comprehends the northern part of the kingdom of Naples. In this region, the Seville orange and the lemon thrive almost without culture and without shelter. Yet, in winter, frosts occur in places raised but little above the level of the sea; and at Naples, the thermometer occasionally descends a few degrees below the freezing point, while in summer it often rises to 96°. In the fourth region, that of the Further Calabria and Sicily, the thermometer very rarely sinks to the freezing point, and snow is seldom seen, except on the volcanic summits of Etna. The palm, the aloe, and the Indian fig-tree flourish in the open air, and the sugar-cane thrives in the low grounds. The vegetation resembles that of the finest parts of Africa. The south wind is extremely disagreeable in this burning climate; but the *sirocco*, or south-east wind, is in the highest degree oppressive; vegetation droops and withers beneath its influence, and the human frame is afflicted with languor and dejection.' Vol. I., pp. 2—6.

In connexion with the subject of climate, the Writer has entered into a highly interesting investigation of the causes and circumstances of malaria; and he will be found to have compressed into a few pages the main facts and reasonings that tend to throw light on that insidious and destructive agent. The ancient and modern divisions having been exhibited in tabular forms, and the questions of surface and population satisfactorily disposed of, the Author enters Italy by Savoy, and exhibits much descriptive and discriminative skill in his dissertation on the passes of the Alps, and the marches of Hannibal. The valleys of the Vaudois give opportunity to tell the story of that persecuted community. The northern lakes, Turin, Genoa, are all, especially the latter, extensively illustrated by clear and striking descriptions, frequently given in the very words of the travellers from whom they have been extracted. Milan closes the first volume. Then Lombardy, Venice, Bologna, Florence follow in succession. From the Florentine illustrations we are strongly tempted to copy the able summary of the various criticisms on the Medicean Venus, but we pass on to a rich painting of the Vall' Ombrosa.

'The road to this "grand solitude," from Florence, winds up the
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right bank of the Arno for thirteen miles, to Pelago, where the river is diminished to a rural stream. At that village, distant from the abbey about seven miles, the carriage road ends, and the path turns up the valley through which descends the beautiful stream of Acqua-bella, that once gave name to the solitude. This valley is diversified by some farm-houses and hamlets belonging to the abbey in the days of its prosperity. A rude bridge crosses the torrent higher up, from which begins a steep ascent up a narrow, paved way, winding among the luxuriant chesnut-woods that clothe the declivities. After ascending for nearly three hours, the traveller reaches some beautiful pine-woods, enclosing a verdant lawn; and, on emerging from their shade, finds himself in front of a large, handsome, but formal building. One side is defended by dark forests; on the other, towers a lofty mountain, clothed with hanging wood nearly to its top, and divided from the lawn only by a deep, narrow dell, down which a small stream falls in cascades. A little bridge crosses the stream below the fall, and leads to a steep path conducting to an overhanging cliff, on which stands the hermitage called the *Paradisino*, consisting of a few rooms and a chapel. The prospect which it commands, is most extensive, comprising a distant view of Florence, the vale, and the sea; while the fore-ground is composed of the grand scenery of the Apennines,—the dell, the water-fall, the convent, the park-like lawn, with its black girdle of forest, and the mountain beyond.

‘ From May to October, this is a delicious retreat from the heats of the plain; but often, long before

— “autumnal leaves have strewn the brooks
In Vall’ Ombrosa, where Etruscan shades
High over-arched embower,”—

the streams themselves are arrested in their rapid course, by the icy blasts that sweep down from the neighbouring mountains; and during the long winter, the inhabitants are generally “buried in snow, or enveloped in clouds, and besieged by bears and wolves;” a circumstance which Eustace mentions, as serving to “deepen the religious awe and veneration that naturally brood over monastic establishments.”

Vol. II., pp. 392, 393.

Pisa, Sienna, Naples, ROME, occupy the last volume; and if we could manage it without injury to the general effect, we should be liberal both in abstract and extract. We have, however, seldom—perhaps never—met with a work so little suited to either. Singularly compact and comprehensive, it is only by citation on a large scale that it could be fairly dealt with: this we cannot venture on, and must, therefore satisfy our critical conscience with an emphatic reference to the volumes themselves, and with a striking quotation from the historical introduction to the account of the Eternal city.

ROME.

‘ Rome is the hereditary name of a dynasty of cities. Though frequently overthrown, its site has never been entirely deserted; so that,

as Dr. Burton expresses it, "it stands as a link in the chain which connects ancient and modern history; and in this part, the continuity has never been broken." But it is the continuity of succession. "There are in fact," says Mr. Forsyth, "three ancient Romes substantially distinct; the city which the Gauls destroyed, that which Nero burned, and that which he and his successors rebuilt." In other words, there is the Rome of romance, the classic Rome of Augustus, and the restored Rome of Nero and Aurelian. There may be said to be also three modern Romes,—that of the middle ages, that of Leo X., and that of the nineteenth century. A slight review of the principal revolutions of which its site has been the theatre, forms an almost indispensable introduction to any attempt at topographical description.

"The foundation of Rome, and to what people the Eternal City originally belonged, are precisely the matters of which we know nothing." Such is the peremptory decision of the sceptical, the incredulous Niebuhr. Yet, the foundation of Rome has served as one of the most important eras in history. The earliest calculation assigns to it a date almost a century previous to the Olympiads; but the received chronology fixes it in the first year of the 7th Olympiad, or 432 years after the fall of Troy (B.C. 753).

"Every thing at Rome indicates an Etruscan origin. The whole of the original constitution was Etruscan, established by the sacred books of that nation. The whole religious system was Etruscan. . . . But, about the time which is stated as the foundation of Rome, the Sabines were in progressive movement along the river. The city of Tattius was a Sabine settlement on the Capitoline and Quirinal hills, close upon Etruscan Rome. Rome was thus a double city, like the Greek and Spanish *Emporiæ*, and some cities of modern Europe. But, before the time of Tullus, this twofold State had already become a single republic. All this is antecedent to history: it is not Latin; it is older than the Latin character of Rome. The latter was derived first from Tullus, through the union with Alba in his reign, and through the forcible incorporation of so many Latins under his successors, so that the earlier inhabitants were absolutely blended with them into Latins. Their language became perfectly unintelligible to later ages (like the songs of the *Salii* and the *Arvales*); and this accounts for the destruction of all historical notices of those times."

"Such is Niebuhr's hypothesis (for it is nothing more) respecting the origin of this city. "According to Antiochus of Syracuse," remarks Mr. Cramer, "the name of Rome was known as far back as the time of the *Siculi*, the first possessors of Latium. That Saturnia was a name once given to Rome, or, at least, to one of the seven hills, and probably to the Capitol, seems very generally admitted by ancient writers." And this name, the learned Author supposes, must be referred to the *Siculi*. Again, "the settlement of Evander and his Arcadians on the Palatine hill, appears likewise to be supported by the concurrent testimony of ancient writers." This Evander, we are to consider "as one of those numerous Pelasgic adventurers who, after the settlement of the *Tyrrheni* and the expulsion of the *Siculi*, mi-

grated from Greece into Italy. The arrival of Evander in Latium is an interesting fact in the history of that country, as he is said to have introduced a knowledge of letters and other arts with which the Latins were then unacquainted."

' But who were these nations—the Pelasgians, the Sicilians, the Tyrrhenians, the Etrurians, the Sabines, the Latins? The vague and conflicting authorities of ancient writers, the philosophical researches and learned hypotheses of modern antiquaries, serve but to shew how arbitrary is the meaning attached to such designations. If, however, turning from the bewildering discussions respecting the nomenclature, filiation, and distribution of these various tribes, we confine ourselves to a general view of the state of society at this early period, we shall find sufficient evidence that Italy, like other countries of a similar geographical character, was originally occupied by races distinguished less by their physical lineaments, than by their modes of life and the degree of civilization to which, as the result, they had severally attained. In all countries which admit of the breeding of domestic animals, the pastoral is the first stage of social life; and by the wants and circumstances attendant upon that mode of life, the rude institutions of the infancy of nations are created and moulded. The mountains and high table-lands, in temperate or warmer regions, are the chosen territory of those tribes whose property consists chiefly in their flocks; while the owners of herds must descend with the rivers to the plains. The shepherd is of necessity a wanderer; and the first migrations, probably, were those of pastoral tribes, who sought room for their multiplied flocks. Wherever the wild animals abound, he is also of necessity a hunter; and the transition is easy, from the habits and character thus induced, to those of the bandit and of the warrior. Thus, the pastoral and the military character, which seem at first view so opposite to each other, are, in reality, nearly allied; and the metamorphosis is explained, by which the shepherd becomes a king. The herdsman of the plains is naturally, perhaps, less roving in his habits, and more pacific. He is soon compelled to unite to his other cares the labours of tillage. With agriculture originates fixed property, and towns are formed for mutual defence. This is the second stage of civilization.

' The physical features and climates of the country must, of course, powerfully contribute to determine the shape which society shall in these rude stages assume. In a region where the maritime plains are liable, in summer, to intolerable heat, or to pestilential exhalations from the undrained levels, the first permanent settlements will be in the mountains; and on shores subject to the predatory visits of corsairs, we shall find the towns placed, by way of precaution, at some distance from the coast. The climate and the soil will also regulate the nature of the habitations, in the construction of which the arts will first be developed; according as a defence is required chiefly against the violence of summer's rains or winter's cold, and as the forest, the rock, or the skin and hair of the herds, affords the readiest and most effectual protection, the dwellings of nomade hordes will be either the cavern or the portable hut or tent. The hunter slings

his hammock in his pine-cabin, or piles up a hearth of stones with the wreck of the mountain. The inhabitant of the bare, clayey plains becomes a potter and a builder.

‘ In the mean time, the seas will have bred up a race of bold adventurers, traders or pirates ; and maritime settlers of a foreign nation are led, by chance, necessity, or a spirit of adventure, to take possession of the harbours, and to spread themselves up the line of the rivers. Accustomed, perhaps, to the suns of more southerly climes, they are better able to sustain the summer heat of the low plains ; and by means of traffic, they contrive to provide themselves with the necessaries of life. This presents to us another stage of society, and one which has always been the most closely connected with the advancement of knowledge and the development of useful invention. Such has been the history of Italy

‘ The city of Romulus is stated to have occupied at first only the Palatine mount, the square area of which would not, Mr. Simond says, “ quite cover the garden of the Tuileries at Paris, or St. James’s Park in London ; and its elevation, only 198 feet above the sea, is not twice the height of the largest trees in either of those gardens.” Yet, its compact and detached form, defended by the Tiber and the marshes, might recommend it as an eligible post ; and its height would be sufficient, according to the modes of ancient warfare, to render it a place of strength. Its unhealthy situation, however, and the deficiency of wholesome water, would sufficiently account for its not having been preoccupied by the natives. The earlier inhabitants of Italy, the founders of those towns to which Rome herself conceded a prior antiquity, were all built on mountains, in a purer air, and in situations protected as well by nature as by the Cyclopean walls with which they were surrounded. To maritime settlers, on the other hand, its distance from the sea would have rendered it ineligible. Strabo remarks, that the situation of Rome was originally fixed upon by necessity, and not by choice, and that no one, judging from its situation, would have predicted its future prosperity. Cicero, in the newly discovered fragments of the *De Republica*, speaks of the happy choice which Romulus made of a site for his city, in language which implies the insalubrity of the region. And Livy makes Camillus enumerate the advantages of the situation, in terms which confirm the idea, that it was chosen by necessity, and that those advantages were equivocal : he speaks of “ the healthiness of the *hills*, the convenience of the river for bringing provision from the inland regions, and also from the sea ; the sea not too distant, and not so near as to expose the city to the attacks of corsairs ; and the situation of the city in the middle of Italy.” Vol. III. pp. 146—159.

‘ Of Imperial Rome, nothing was entire but the Pantheon, even in the days of Poggio (A.D. 1430). Of the monuments described by the learned Florentine, and of which some fragments still remain, the following catalogue comprises all that can be with any certainty identified :—The Coliseum ; the Triumphal Arches of Titus, Severus, and Constantine (then almost entire) ; those of Drusus, of Dolabella and Silanus, and of Gallienus ; the Baths of Diocletian, of Caracalla, and of Constantine ; a part of those of Titus ; the theatre of Marcellus ;

the few remains of that of Pompey; the two bridges of the Tiberine island; the Ælian bridge; the Mausoleums of Augustus and Hadrian; the two historical columns; the inscribed obelisks; the column of Phocas; the Septimian arch in the *Velabrum*; the *castellum* of the Claudian aqueduct; two or three of the city gates. The other ruins and fragments are either anonymous, or the names given to them by antiquaries must be considered as arbitrary and questionable.

‘But of what consequence is it to be able to give a name to the pillars, walls, or foundations which baffle the learned labours of the antiquary and topographer? What difference does it make, whether they determine the remains of an Ionic portico to be that of the Temple of Concord or the Temple of Fortune? To enjoy the genuine pleasure derived from these speaking relics of antiquity, the visiter will do well to waive all these curious inquiries, which tend only to bewilder the imagination, and to fritter down every feeling of enthusiasm. Having acquired a general idea of the topography of the ancient city,—having satisfied himself (as he easily may) respecting the situation of the Forum and the localities of prominent historic interest, and identified the few unquestionable monuments of the Republic and the Empire—he will do well to abstain from further inquiries, which leave no alternative between implicit acquiescence in the current nomenclature of the ruins and a total scepticism. Rarely would the name of the temple or the tomb, if ascertained, inspire any peculiar emotions. Few are the associations of moral grandeur connected with the history or monuments of Rome. The classical enthusiast turns with comparative disgust from the vestiges of the capital of the Cæsars, in search of the scanty memorials of the free city. The only era that interests *his* imagination, is the golden age of historical romance. To the moralist, on the other hand, it is the fate of

“The great Queen of earth, Imperial Rome,”

that gives its chief interest to the scene. There have been ecclesiastical antiquaries who have seemed to think it “of little importance that the Capitol was ever inhabited by any others than the monks of *Ara-celi*, or that the court of Augustus preceded that of the Popes.” Apart from all these, the connoisseur, who cares little about either Cæsar or Pontiff, finds in Rome an inexhaustible field; to him, however, the treasures of the Vatican far outshine all the historic glories of the seven hills. “The works of the fine arts,” Dr. Burton remarks, “are the only objects which it is impossible not to admire and be satisfied with.”

‘As a place of residence, Rome is neither gay nor cheerful; and its climate, delicious as it is in winter, is both insufferably hot and unhealthy in summer. The surrounding country is a desert. What then renders this city so peculiarly attractive? Not, we apprehend, its antiquities, its architecture, its paintings, its scenery, or its historic associations,—not either of these separately considered, but the picturesque combination of the whole, together with the almost exhaustless variety of feature which solicits the attention and charms the imagination. Other cities may be far more beautiful, but Rome is per-

haps the most richly picturesque city in the world. The hills, insignificant in themselves, seem made to display the buildings to the greatest advantage. The architecture, both ancient and modern, is for the most part faulty in principle, often incongruous in its elements, impure in taste; but it has one redeeming characteristic,—it always combines well with the landscape, and, by its richness, variety, and grandeur, atones for the want of simplicity and of a chaster elegance. At Rome, the spectator is dazzled with the multiplicity of objects; and the decaying ruins are relieved by the modern magnificence. “It is not,” remarks Mr. Woods, “any one thing you see, any more than one point of history that you have to remember: multitudes of fragments are included in one view, not very perfect and distinct in their forms, yet, sufficient to excite the imagination. They crowd on the eye, as the scenes of history on the memory.”

‘In spite of all he may have seen elsewhere, and of all the views and drawings that may have familiarised to his eye particular buildings, Rome is still “a new world to an architect.” “The paradise of artists, it is full of their objects and recollections.” With much that may disappoint or disgust, it can scarcely pall or weary; and thus, whatever be the nature of the first impressions which the city awakens, few places seem to have an equal power of fascinating the traveller, and of detaining him a willing resident till his feelings settle into a sort of local attachment.’ pp. 205—9.

On looking back over our comments, we feel that they contain but a meagre criticism of a work and a subject of which the value and importance fairly demand from us more than we have found it easy to accomplish. We take our leave, then, of these volumes, recommending them to the traveller for their comprehensiveness and portability; to the general reader for their interesting character and for the accessibility of their information; and to all instructors of youth as the best foundation for a thorough mastery of Italian story,—of all histories the most important and the most extensive in its bearings, whether we take it in its relation to modern or to the olden times.

Since the first publication, a valuable Itinerary has been added to each volume.

Art. VIII. *Road Book from London to Naples.* By William Brockedon, F.R.S., Member of the Florentine and Roman Academies of the Fine Arts, &c. Illustrated with twenty-five Views from Drawings by Stanfield, Prout, and Brockedon, engraved by W. and E. Finden. 8vo. London, 1835.

THOSE readers of our journal who are already on their road to Naples, may justly reproach us for being at least a month too late in our recommendation of this—to them indispensable companion. We are sorry for it. The volume was delayed in

its way to our hands; but to those who have been disappointed of the opportunity, or have not the means, of making so distant an excursion,—to tarry at home travellers, or to those who, having crossed the Alps, wish to fight their travelling battles o'er again,—or to those ladies or gentlemen who have tables in boudoir, drawing-room, or library, appropriated to scrap-books, keepsakes, and other ornamental literature with which the exquisitely beautiful illustrations of this Road-book entitle it to rank;—to each and all of these classes of purchasers, our recommendation will be in good season, as the time is only approaching for such in-door pleasures. As a book of plates, it is one of the most delightful Landscape Annuals—we of course anticipate other volumes—that has yet appeared. The Illustrations are, as announced on the title-page, twenty-five in number. Five are assigned to France, two to Savoy, five to Northern Italy; then we have Florence, Pisa, the Lake of Thrasymentis, the Valley of the Arno, Terni, Civita Castellana, Rome, Velletri, the Pontine Marshes, Terracina, Mola di Gaeta, Naples. Dover makes the twenty-fifth. There are also maps of the route, along which these scenes and objects occur.

The distinguishing merit of Mr. Brockedon's book, putting aside its graphic embellishments, which do credit to both the pencil and the graver of the respective artists, is, that it is all it professes to be—a Road-book, and the most complete of the kind, as to all the details of information which a tourist stands in need of, that we have ever met with. And as the information is not collected at second-hand, but supplied by the Writer's ample experience, the directions may be depended upon, which is a great matter. It is in fact, so far as regards the route described, a complete traveller's directory. Mr. Brockedon is, moreover, a trustworthy Cicerone, and, being himself an artist, is qualified to direct the traveller to the objects most deserving of his attention. Of the vivacity with which he describes, we shall present to our readers a specimen, in a picturesque account of the road from Spoleto to Rome.

' Soon after leaving Spoleto, the road winds up the Monte Somma, a tedious ascent, with its never-failing accompaniment, a swarm of beggars. When the "*tanta fame!*" and "*Carità per la grazia di Dio!*" fail, flattery, amusingly applied, often succeeds. A set of unsuccessful young beggars, having once failed here, with the usual cant and cry, to obtain a *baiocco* from the ladies in an English carriage, suddenly stopped, and one of them gazing with rapt admiration, exclaimed, "*Che belli occhi! Ah! come sono belle queste donne Inglesi!*" This capital bit of performance provoked a hearty laugh, and loosened the purse-strings. The descent towards Terni is much wilder than on the other side of the mountain; and the route, nearly the whole way to Terni, is through a savage, but pic-

taresque glen. Few pass through it, without thinking of its fitness for the haunts of banditti; and not a face or figure is to be met in the journey through it, that removes the impression.

There are several good inns at Terni: the Europa is excellent. The moment the traveller arrives, he is surrounded by applicants offering their cars and mules for an excursion to the *Caduta del Marmore*, the celebrated cataract, about four or five miles distant. The charge at the inn for a light carriage, to take four persons, is thirty-five pauls; for the driver six; and if asses be taken to continue the excursion beyond where the carriage can be driven, four pauls each, which includes *buona mano*; a cicerone for the party, who considers his services indispensable, seven pauls: to these are to be added fifty beggars, whose attendance must be bought off. The drive to the falls is very fine, especially near the village of Perpigno, which is perched on a rock in a striking situation; but from the mean and unglazed windows, it seems to be inhabited only by the poor, the wretched, and, from the appearance of the inhabitants, the dishonest. On the left of the road a point commands a fine view of the Valley of the Nera or Nar, which is very picturesque. Beyond the village the road ascends the hill, passing some large old olive trees, and attains the top of the falls, where the scene is strikingly impressive. The vast mass of water gushing from its channel into the gulph below,—the roar,—the spray wreathing and reeking up from the awful cauldron, are most appalling. If the visitor has sufficient firmness of feet, and steadiness of head, and the demands are not serious upon either, he can descend by a path which winds down among the tufo rocks, formed by the deposit of the waters of the Velino, to a building which has been erected opposite to the fall, and about one hundred feet below its summit, upon a jutting rock that overhangs the abyss hundreds of feet, into which the water falls below. There is nothing more fearful to contemplate, than the roar and the foaming of the waters, as they pass the windows of this house in their descent. It is horribly beautiful. The first epithet applies to the cataract; the second to the Iris, which, whenever the sun shines, plays over the gulph of terror. An eternal verdure is spread over the rocks, promoted by the spray which constantly falls around. From the building a path leads down to the valley, which can be crossed by a bridge incrustated with calcareous deposit. From below, the view of the whole cataract is magnificent. The carriage, when the party leaves it to go to the top of the fall, is usually directed to be driven down into the valley, where it waits to take back the visitors through the grounds of the Villa Graziani to Terni. The whole scenery of the beautiful valley of the Mera, above the town, is highly picturesque, each successive point giving some new and beautiful landscape to the traveller. This excursion, which occupies three or four hours, has no parallel in the grandeur and beauty of the class of objects which it commands; and in describing them, even the pen of Lord Byron must be said to have failed.

The ruins of the colossal bridge of Augustus at Narni, which consisted of three large arches, is a fine example of such a Roman structure: one vast and lofty arch remains nearly perfect. The scenery around Narni, and especially near this bridge, is very beautiful. The

steep hills on each side of the river are richly wooded; and down the stream, seen through the noble arch that remains, the Hermitage of St. Casciano rising among the woods, is an object of singular beauty. Narni is finely situated on a hill commanding an extensive view of the Valley of the Nera, bounded in the distance by the Apennines. Near the town, the passes through a deep fissure in the rock, the sides of which, in many places, have been excavated, and the cells thus formed are inhabited. The old towers and walls of Narni are highly picturesque, and come admirably into view on leaving it to proceed towards Otricoli.

‘The route now varies in character; the prospect is extensive towards the south; the olive-grounds are more numerous; and from some high ground before reaching Otricoli, the Tiber is seen winding its course towards Rome. The prospect has a vast extent; the old town is seen on a hill with a few towers and religious houses, and here the first view of Mont Soracte, rising above the Campagna, is obtained. Beyond Otricoli, the scenes, though often beautiful, are less rich than on the confines of Tuscany. Before reaching Borghetto, the Tiber is crossed over a fine bridge built by Augustus, whose numerous structures of this class certainly entitled him to the distinction of Pontifex Maximus, which was assumed, and is still borne, by the priest-sovereigns of the “eternal city”: but though a pope cannot boast of building this bridge, he does most pompously of repairing it; and many inscriptions indicate that Sixtus V. restored this fine work. Borghetto is a wretched place—an epithet that will apply with justice to nearly all the towns and villages in his Holiness’s territory. Situated amidst the finest scenes, the heart sickens in looking upon the degraded state of man under the curse of a government which paralyses his energies.

‘On approaching Civita Castellana, the deep ravine is observed through which a tributary to the Tiber flows. This gorge is crossed by a stupendous bridge, which Simond states is raised 250 feet above the stream. The effect of entering this place over the fearful depths of the ravine, and under the dark walls of the town, is impressive, and excites emotions of which description would fail to give the least idea. The sketch-book of travellers in Italy teem with the materials for landscape furnished at Civita Castellana. Its towers, convents, and fortress, the palace raised by Pope Alexander VI., now a state-prison, its wall and aqueduct, the precipices overhanging its deep ravines, the Campagna, and proximate Mont Soracte, afford endless combinations; and the inns, *La Posta*, and the *Croce Bianca*, may be endured for the pleasure of a short stay in so picturesque a spot.

‘From Civita Castellana, the Flaminian Way continues its course to the Milvian Bridge, near Rome, passing through Riguano and Prima Porta. Until within these sixty years, it was the chief road to Rome from Civita Castellana; about that time the new branch to join the road from Viterbo to Rome, now generally followed, was made by order of Pius VI.

‘Nepi is a miserable, though a picturesque place, but its dark walls, towers, and fort, over-hanging a deep ravine, across which there is an ancient aqueduct, which still conveys water to the town, shew that its

former importance must have been considerable. Though much of the country now passed through is uncultivated, it varies in hill and dell, rocks and underwood ; and is often beautiful for the colours, as well as the forms of its objects. Mont Soracte is a striking feature here, from its proximity to the route, as it rises magnificently above the intervening Campagna. This character of the country continues to Monterosi, near to which the two roads from Florence to Rome, by Sienna and by Perugia, unite.

‘ If circumstances should oblige the traveller to rest at Monterosi or at Baccano, let him decide in favour of the best of the bad, and stay at Monterosi : the accommodations at either are what Colman calls “ much of a muchness ; ” but Monterosi has the advantage in point of salubrity. Baccano is situated in a hollow, near a little, foul, sulphureous pool, whose fetid odours infest the spot, and curse it with malaria. Soon after leaving Baccano, from some high ground, Rome, in the distance, presents itself, and seems to every traveller who sees it for the first time, to have been the sole object of his journey. The intense anxiety with which this speck in the Campagna is sought for from this point, and the feelings to which its discovery gives rise, belong to that class which cannot be suppressed or affected, but by those who do not deserve to enjoy them.

‘ But even the appearance of St. Peters, and the excitement which it raises, cannot subdue the painful contemplation of the desolate Campagna : the eye stretches over a scene of varied undulation to the distant Alban hills. Of pines, ilexes, underwood, broom, and rank grass, there are enough to shew that the withering spirit of the Campagna does not extend to its vegetation. Even the herds of buffaloes do not appear to be cursed with the malaria ; it blights only the energies of man, and marks, as with an awful retribution, the successors of that empire which oppressed, like an incubus, the world it conquered.

‘ Here and there remains of fortified houses, and castles of the middle ages, are seen ; but deserted and worthless, except for a place in the sketch book of the artist. The appearance of individual and social misery has accompanied the traveller ever since his entry into the states of St. Peter ; even through the beautiful valleys of the Topino, the Clitumnus, and the Nera. Nothing flourishes but the Church, the convent, and the priest : these rear their heads proudly and unfeelingly amidst the social desolation and wretchedness they have so much aided to produce ; and with impious presumption, dare to tell their besotted adherents that the patrimony of St. Peter is under the immediate protection of Heaven !

‘ Through this scene of desolation the road winds and undulates : about three miles from Rome, some ruins are passed, among others those of an ancient tomb, vulgarly reported to be Nero’s ; but an inscription can yet be traced, which shews it to have been the sepulchre of P. Vibius Marianus. At length the road reaches the yellow Tiber, which is crossed at Ponto Mole, or Milvio, where the great battle was fought between Constantine and Maxentius, in which the latter was drowned, and the former gained an empire. Thence the route approaches the city, passing by numerous deserted villas and houses, and between their walls and gardens, until it arrives at the Porto del

Papulo, where the passports are demanded; and unless a *Lascia Passare*, directed by the traveller to await his arrival, be found here, the carriage will be accompanied to the Dogano de Terra for search. On the frontiers of the states, bribery may evade this annoyance, but here such a leave to pass is absolutely necessary to avoid detention and delay. The Piazza del Popolo is a striking entrance to Rome. Beyond the obelisk are three streets; the central one, the Strada del Corso, continues direct to the capitol; that on the right, the Strada di Ripetta, leads to the Tiber; and the third on the left, is the Strada del Babuino, leading to the Piazza di Spagna; and towards the Monte Quirinale. In front, the three streets are divided by the churches of St. Maria de Montesanto, between the Babuino and the Corso, and St. Maria di Miracoli, between the Corso and the Ripetta. On the left side of the Piazza del Popolo are the terraces leading up to the public gardens on the Monte Pincio.

'The best hotels are found in the Piazza di Spagna, where the Europa, or les Isles Britanniques, are usually resorted to, until apartments are hired in the Via Condotti, or some other salubrious situation.' pp. 131—139.

Art. IX. *Switzerland*. By William Beattie, M.D. Illustrated in a Series of Views, by W. H. Bartlett, Esq. Parts I. to XI. Price 2s. each. London.

WITH, or perhaps without, the exception of Italy, the landscape scenery of Switzerland has been more extensively and popularly illustrated than that of any other region of continental Europe. The lithographed drawings of Villeneuve, full of spirit but somewhat mannered, will, we believe, when completed, furnish the most comprehensive series, but its size and expensiveness will prevent its obtaining so large a circulation as its merit would otherwise secure. The subjects are admirably selected, and their management is able and artist-like. The figures are by Victor Adam, the cleverest handler of a small population that we know; and those who would possess the best and fullest exhibition of Swiss landscape, cannot do better than procure the entire work. In our own country, we can, at the present moment, recollect but one completed attempt to effect the same purpose; but, although by no means an uninteresting or unsuccessful effort, it was in all respects inferior to that which we have just described, and its price was such as to compel the proprietors of shallow purses to a prudent abstinence. No such objection, however, can apply to the series now lying before us. The Numbers are really, not relatively, cheap; their execution might well justify a higher charge; and as they necessarily comprise a large division of the entire work, they may be safely taken as a pledge that there shall be no failure in care and elaboration.

The subjects in general are of high interest, and they are sufficiently varied to suit every taste. It would of course be inconvenient to pass through the series as they lie, and it seems invidious to make a selection; yet we venture, 'without prejudice,' as the lawyers say, to mention two or three, not as being absolutely the best, but as having struck us while looking over the work. Mr. Bartlett's drawing of the Lake of Lungern, must have been a beautiful and expressive work of art, and Mr. Wallis has employed his graver on it with much skill in rendering the reflection of rich scenery in water clear, calm, and deep. The Lake of Lucerne from the Righi, is a wide and misty view of rock, and meer, and distant glaciers, well engraved by Motham. Jeavons has given two good plates of the Jungfrau and Airolo; and the 'Castle of Chillon' is beautifully treated by Wallis, from an 'effect' by Creswick. Benjamin has supplied some good specimens of mountain scenery; and Woolnoth exhibits his accustomed talent in the Via Mala. Starling has been successful in the view of Martigny, and Hill's Lake of Thun, though rather hard, is creditable to his skill.

Art. X.—*The Salvation of Britain introductory to the Conversion of the World.* A Discourse delivered before the London Missionary Society, at the Tabernacle, Moorfields, on Wednesday, May 13, 1835. By John Blackburn, Pastor of the Congregational Church, Pentonville. With Notes. 8vo., pp. 86. Price 2s. London, 1835.

IT requires no small portion of historical and political information, to be able to understand the true moral position of Great Britain at the present moment, and to appreciate the immense responsibilities connected with an empire which throws that of the Roman world into the shade. A steady, patient effort of serious attention can alone enable even a well informed person to obtain a distinct and yet comprehensive idea of the circumstances of our national position—an insignificant Island of the German Sea, the Political Metropolis, the Commercial Centre, the heart of the World; swaying the destinies of more than a sixth portion of the human race, who are actually under the British sceptre, and extending its influence over all the nations of the earth. If Great Britain were truly and thoroughly pervaded with the spirit of Christianity, the conversion of the world would no longer seem a remote or improbable event. The promotion of religion at home, then, must have a tendency to advance that final cause of the mighty ascendancy of commercial influence and political power which has been committed to this nation. God has not dealt so with any people; and never did

a people occupy a position which gave an equal opportunity of becoming the benefactors of all other nations.

This most interesting fact, Mr. Blackburn has made the basis of his instructive and eloquent discourse. In the first place, he assumes, and justifies the assumption, that Divine Providence designs to make this country an instrument of blessing to the heathen. In the second part, he urges the Christian obligations which rise out of our position. *'It is our duty, then, to seek the conversion of our countrymen for the sake of the world.'*

'The unprecedented connexion which our countrymen sustain by conquest, commerce, or colonization, with remote heathen nations has been already described. Let it be remembered, then, that every British seaman, who touches a heathen port—every British soldier, who guards a heathen fortress—every British merchant, who trades in a heathen bazaar—every British gentleman, who presides in a heathen court, is regarded by the idolaters who surround him as a Christian, because he is a Briton.'

'Thus, to our countrymen, who occupy stations in the military and civil service, or who are connected with commercial enterprises amongst the African and Asiatic nations; to them I say, has been delegated the task of exhibiting, to the tribes of Africa and the East the Christianity of Europe. How imperfect that representation has been, you must well understand. The melancholy discrepancy between the sacred books, and the personal characters of English residents has often excited the surprise and the disgust of the more thoughtful heathen. The utter want of conformity to the spirit of Christianity, in its professed disciples, has been a fearful hinderance to the successful prosecution of missionary labours in various parts of our colonial Empire; and the conversion of many of the poor heathen to the Mahometan faith has been ascribed, I fear with too much truth, to the fact, that the votaries of the false prophet have, by their good character and conduct, become more attractive to the thoughtful pagans, than our nominal Christians from Europe. Do not missionary records testify, that British seamen have been employed to tempt the inhabitants of the South Sea Islands to abandon Christian temperance, and to renounce the chastity of the Gospel? And have not the British votaries of gold on the shores of Australasia been amongst the most inveterate, and determined, and reckless assailants of our missionary enterprise in that quarter of the globe? Let it be remembered, that the progress of civilization, and the power of conquest, which the heathen witness in our countrymen, naturally invest every one of them with an importance in the eyes of savage and semi-barbarous nations which we cannot estimate. What a Briton approves, they will readily imagine deserves their regard; and what he may condemn, they will with equal readiness neglect and despise.'

'Now, my hearers, is any thing so likely to raise the character of our representative Christianity abroad, as to improve the state of religion at home? And how strenuous ought to be our efforts, how fervent our prayers, that a Christian influence may be diffused amidst

our population, who are likely to possess such peculiar opportunities to allure the heathen by their virtues, or to repel them by their crimes!

‘ There is another aspect in which this subject may be viewed with advantage.

‘ Our superabundant population have now, for many years, sought on the shores of our remote colonies such an inheritance for their children as our national difficulties forbid them to anticipate at home. Those distant regions have remained till now in all the wildness and all the quietude of their native loneliness; and assuredly, it would be far preferable that no human eye should ever range over their beautiful scenes, and that no human hand should clear and cultivate their virgin soil; better that no human voice should awaken the wild echoes of their rocks and valleys, than that profane and godless men should desecrate those primeval forests, God’s fairest temples on earth, and carry the evidence of their revolt against his moral government into those awful sanctuaries which his own hands have reared.

‘ But, already many myriads have emigrated from our shores, and, I fear, to a melancholy extent uninfluenced by Christian principle. These bands of colonists have gone forth as seedling nations, and will attain, by the growth of a century or two, to the height and amplitude of empires. Remember, my brethren, that it is little more than two centuries ago, when the pilgrim Fathers of the American States left their native shores to find a home in the Western Wilderness, and now their children constitute the most intelligent and Christian republic in the world.

‘ What the continent of America was to them, that the woods and plains of Canada and Australia are to our modern emigrants. But, then, observe the contrast! Those primitive settlers were men of God, who left their own country to secure the privilege of worshipping Him “in spirit and in truth.” They were anxious, supremely anxious, that their children, their servants, and their poor Indian neighbours should learn to know and love our God.

‘ Thus they obtained the services of faithful and learned ministers; and to plant churches, and to found schools, were amongst the earliest efforts of these infant communities. Now, can we anticipate, my brethren, that our children’s children will find in the future inhabitants of Canada, Australia, and of Southern Africa, as we are privileged to do in North America, brethren in the faith of Christ, and in the freedom of British institutions, when those colonies are occupied by men, who, to so fearful an extent, are regardless of all religion? How are the poor stupid aborigines of New Holland, or the wild Indians of the American forests to be brought, clothed, and in their right minds, to sit at the feet of Jesus, when those who bear his name around them, exemplify so little of the hallowed influence of his Gospel? But these are trifling considerations, when compared with the important consequences which will result from a recent act of the Imperial Parliament.

‘ For ages the wide-spread territories of British India have been inaccessible, even to the subjects of the British crown. Henceforth, however, it will be lawful for any natural-born subject of this realm

to proceed to any part of that mighty peninsula, to traverse those territories, or to settle amongst their idolatrous inhabitants. Can we doubt, therefore, my hearers, that, in a few years, a large British population will overspread the plains of Hindostan, and by the purchase of property, the improvement of agriculture, the extension of trade, and the ties of intermarriages, exert an influence unprecedented in history?—But what will that influence be? Will our countrymen, like “the remnant of Jacob in the midst of many people, be as a dew from the Lord, as the showers upon the grass;” or, will they be like the locusts of Egypt, “that covered the face of the whole earth, that did eat every herb of the land, and all the fruit of the trees?” “will the land before them be as the Garden of Eden, but behind them a desolate wilderness?” These are most anxious inquiries. Our venerated missionaries have translated the Bible into the dialects of India; and are the Hindoos, with the Christian Scriptures in their hands, to receive from the unholy lives of British settlers a fatal evidence of their infidelity and irreligion?

‘Now, in all these rising nations, the English language will be diffused, and English literature will be studied. Here, again, opens upon us another topic of melancholy interest. Our national literature, it is true, is imbued with a large amount of sound morality and genuine religion; yet it is to be deplored, that some of the most distinguished writers in the English language have betrayed, in their classic works, an unhealthy state of moral feeling, or a melancholy disregard of revealed religion. Already, as we learn on unquestionable evidence, the writings of Gibbon, Hume, Bolingbroke, Shakespeare, Byron, and others, are familiar to the minds of educated Hindoos; and every work that in our own land shall attain to the reputation of standard excellence, will soon be read in every quarter of the earth where our mother tongue is known. Oh! my brethren, have we not occasion to strive and pray, that the salt of true religion may so correct and sanctify the fountains of British literature that they may send forth abundance of living water for the refreshment of the nations?’ pp. 39—45.

‘There are many considerations of policy which may excite us to care for the diffusion of pure Christianity amongst our pagan fellow-subjects. Other nations have possessed large dominions, and a vigorous commerce, which have passed away. We may trace the transition of empire from Nineveh to Babylon, from Greece to Rome, and the flight of commerce from Tyre to Alexandria, from Venice to Lisbon, from Amsterdam to London, and we shall learn that righteousness exalts a nation, but that sin is the ruin of any people. A regard, therefore, to our profit and our power, might prompt us to diffuse the blessings of the Christian faith amongst the inhabitants of our distant settlements. But can we expect the blessing of Heaven to rest upon this selfish expedient? Assuredly not. If we wish the approbation of God to rest upon the efforts of national rectitude and mercy, we shall seek to perform them as in His sight and for His glory. As we recognise the responsibility of the nobleman who possesses a large domain to care for the social comfort and moral improvement of his numerous and dependent tenantry, so let us acknowledge the greater

responsibility of our country to the God of nations, who has intrusted to our public stewardship the mighty British empire. Let us but fulfil the task assigned to us, with a single regard to the glory of God, and then we may await the course of His all-wise Providence with calm resignation. Only let the inhabitants of our possessions in India, in Canada, or the Pacific Ocean become Christian, and if they are retained by our Sovereign, they will form the brightest jewels of his crown; or, if lost to his sceptre, they will become educated, free, and happy communities, to diffuse, in their turn, civilization and Christianity amongst more distant tribes.' pp. 48—50.

Art. XI. 1. *Sacred Classics, Vol. XIX.* Christian Philosophy; or an Attempt to display, by internal Testimony, the Evidence and Excellence of Revealed Religion. By Vicesimus Knox, D.D. With an Introductory Essay, by the Rev. Henry Stebbing. 12mo. London, 1835.

2. *Sacred Classics, Vol. XX.* Theological Treatises: viz., God's Pre-science of the Sins of Men; the Vanity of this Mortal Life; and the Redeemer's Dominion over the Invisible World: selected from the Works of the Rev. John Howe, M.A. With a Memoir of the Author, by Thomas Taylor, Author of "The Life of Cowper," &c. 12mo. London, 1835.

WE are extremely glad to notice a reprint of Knox's "Christian Philosophy"; a work little known, and, if we mistake not, long out of print, but highly deserving of a place in the theological library. The work was undertaken under the not ill-founded apprehension that the popular Apologies for Christianity, and argumentative treatises in defence of Revelation, had 'contributed to the amusement of retired scholars almost 'persuaded of Christianity,' much more than to either the conversion of the infidel, or the instruction of the people.

'Dry argumentation,' remarks Dr. Knox, 'and dull disquisition unanimated by the spirit of piety and devotion, will never avail to convert unbelievers, and to diffuse the doctrines of Christianity. Life, death, heaven, and hell, are subjects of too much importance to be treated by a sincere mind, duly impressed by them, with the coolness of a lawyer giving an opinion on a statute or case, in which another's property or privileges are concerned. The spirit of piety seems to have been wanting in some of the most logical and metaphysical defenders of Christianity. They speak of Christ, when they are examining the truth of the doctrine, with calm indifference, as if they were dull virtuosos discussing the genuineness of a medal, or the authenticity of a manuscript, valuable only as an amusing curiosity. If St. Paul had been no warmer an advocate than certain famous apologists for Christ's doctrine, he would never have prevailed with the Gentiles

to relinquish their polytheism, and we of this island should, at this day, have remained in the darkness of idolatry. Without the spirit of piety, all proofs and defences of Christianity are a dead letter. The multitude will not even read them; and infidels, if they do not despise them too much to attend to them at all, will only read to find fresh matter for cavil and objection.

'I may be wrong in my theory. I therefore appeal to fact. The fact is evident, that, notwithstanding all that has been written to demonstrate Christianity, by argument drawn from reasoning and history, infidelity has increased, and is every day increasing more and more. Let those who think the dry argumentative apologies irresistibly convincing, now bring them forward, and silence the gainsayers at once. The demonstrations of a Huet, the evidences of a Clarke, the reasonings of a Locke, a Grotius, a Hartley, should be presented in the most striking manner, by public authority; and if they are really efficacious in producing conviction, we may be assured that infidelity will vanish at their appearance, like the mists of an autumnal morning, when the meridian sun breaks forth in full splendour. But the truth is, they are already very much diffused, and yet the Christian religion is said to be rapidly on the decline.

'Therefore it cannot be blameable to attempt some other method of calling back the attention of erring mortals to the momentous truths of revelation.

'I have conceived an idea that our old English divines were great adepts in genuine Christianity, and that their method of recommending it was judicious, because I know it was successful. There was much more piety in the last century than in the present; and there is every reason to believe that infidelity was rare. Bishop Hall appears to me to have been animated with the true spirit of Christianity; and I beg leave to convey my own ideas on the best method of diffusing that spirit, in his pleasingly-pious and simple language.

"There is not," says the venerable prelate, "so much need of learning as of grace to apprehend those things which concern our everlasting peace; neither is it our brain that must be set to work, but our hearts. However excellent the use of scholarship in all the sacred employments of divinity; yet, in the main act, which imports salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever in all inferior endowments. Ye are wise, O ye great wits, while ye spend yourselves in curious questions and learned extravagances. Ye shall find one touch of Christ more worth to your souls, than all your deep and laborious disquisitions. In vain shall ye seek for this in your books, if you miss it in your bosoms. If you know all things, and cannot say 'I know whom I have believed,' you have but knowledge enough to know yourselves completely miserable. The deep mysteries of godliness, which, to the great clerks of the world, are as a book clasped and sealed up, lie open before him, (the pious and devout man,) fair and legible; and while those book-men know whom they have heard of, 'he knows whom he hath believed.'"

'Christianity indeed, like the sun, discovers itself by its own lustre. It shines with unborrowed light on the devout heart. It wants little

external proof, but carries its own evidence to him that is regenerate and born of the Spirit. "The truth of Christianity," says a pious author, "is the Spirit of God living and working in it; and when this Spirit is not the life of it, there the outward form is but like the carcass of a departed soul."

'Divinity has certainly been confused and perplexed by the learned. It requires to be disentangled and simplified. It appears to me to consist in this single point, the restoration of the divine life, the image of God, (lost and defaced at the fall,) by the operation of the Holy Ghost.' pp. 10—13.

Aware of the prejudices which he had to encounter on the part of the *soi-disant* orthodox of his own Church, Dr. Knox proceeds cautiously, bespeaking the attention of his reader, in the first instance, to a series of citations from the writings of men who were the ornaments of their own times, and are still honoured as authorities; such as Dr. Gloucester Ridley, Bishop Taylor, John Smith, Dr. Isaac Barrow, Bishops Bull, Pearson, Sanderson, Smalridge, and Horsley, as well as Drs. Scott, Isaac Watts, Lucas, and Doddridge.

Since the time of Archbishop Laud, the Author remarks, 'the most celebrated defenders of Christianity have thought it proper to expatiate with peculiar zeal on the excellence of natural religion. They probably had reasons for their conduct; but it must not be dissembled, that, in extolling Natural Religion, they have appeared to depreciate or supersede Revelation. The doctrine of supernatural assistance, *the great privilege of Christianity*, has been very little enforced by them, and indeed rather discountenanced, as savouring of enthusiasm, and claiming, if true, a decided superiority over their favourite religion of nature.' After remarking, that the profligate court of Charles II., 'in its endeavours to discredit the Dissenters, many of whom were admirable scholars and divines,' contributed much to explode all doctrines concerning the Spirit, he adds:

'The sect of Christians denominated Quakers, certainly entertain many right notions respecting Divine influence: and therefore, as the Quakers were disliked by the Church, the doctrines which they maintained were to be treated with contempt. . . . Consequently, aspiring clergymen, wishing to avoid every doctrine which could retard their advancement, or fix a stigma of heterodoxy upon them, were very little inclined to preach the necessity of Divine illumination. They feared the approbrious name of enthusiasts or hypocrites, and so became ashamed of the Gospel of Christ. In process of time arose the sect of the Methodists, who, however, they may be mistaken in some points, are certainly orthodox in their opinions of the Divine agency on the human soul. They found it in the Scriptures, in the liturgy, in the articles, and they preached it with a zeal which to many appeared intemperate, and certainly was sometimes too little guided by discretion.'

The consequence was, Dr. Knox remarks, the perpetuation of the prejudice which led 'regular divines of great virtue, learning, and true piety' to suppress the 'main doctrine of the Gospel', lest they should countenance the Puritan, the Quaker, or the Methodist, and lose the esteem of their own order or of the 'higher powers'. A tremendous charge, but one which is too well sustained by notorious fact; and to this, more than to other circumstances, Dr. Knox justly attributes the progress of Infidelity in this country during the last century.

The fourth section, 'on the proper evidence of the Christian Religion', we shall give entire.

"None," says St. Paul, "can say Jesus is the Lord but by the Holy Ghost." If, then, St. Paul be allowed to have understood the Christian religion, it is certain, that mere human testimony will never convince the infidel, and produce that faith which constitutes the true Christian. Our theological libraries might be cleared of more than half their volumes, if men, seeking the evidence of Christianity, would be satisfied with the declaration of St. Paul, and of the great Author of our religion.

'There is a faith very common in the world, which teaches to believe, as an historical fact, that a person of the name of Jesus, a very good man, did live on earth, and that he preached and taught, under the direction of God, or divine Providence, an excellent system of morality; such as, if duly observed, would contribute to their happiness, and recommend them to divine favour. But this kind of faith is not the right faith; it believes not enough, it is not given by the Holy Ghost; for he, in whom God dwelleth, confesseth that Jesus is the Son of God, and the Saviour of the world; but they who acknowledge Jesus only as a good man teaching morality, know him not as a Saviour. Socrates taught fine morality, and so did Seneca, Epictetus, and many more; but they had not, and could not teach the knowledge which leadeth to salvation.

"Illuminating grace," says Dr. Gloucester Ridley, "consists not in the assent we give to the history of the gospel, as a narration of matters of fact, sufficiently supported by human evidence; for this may be purely the effect of our study and learning. The collating of copies, the consulting of history, the comparing the assertions of friends, and the concessions of enemies, may necessitate such a belief, a faith which the devils may have, and doubtless have it. This sort of faith is an acquisition of our own, and not a gift. But 'faith is the gift of God.'

"There may be a faith," continues Dr. Ridley, "which is not the work of the Spirit in our hearts, but entirely the effect of human means, our natural faculties assisted by languages, antiquities, manuscripts, criticism, and the like, without any divine aid, except the bare letter of the revelation; and as this faith may rise out of human abilities, so may it be attended with pride in our supposed accomplishments, envy of others' superior skill, and bitter strife against those who mistake or oppose such truths; and is therefore no manifestation

of that Spirit which resisteth the proud, and dispenses its graces only to the humble. This wisdom descendeth not from above. But the true saving faith, at the same time that it informs the understanding, influences the will and affections; it enlightens the eyes of the heart, says the apostle: it is there, in the heart, that the Christian man believeth; and if 'thou believest with thine heart, thou shalt be saved;' while infidelity proceedeth from an averseness of our affections,—'from an evil heart of unbelief.'"

'Is it not therefore strange, that learned apologists, well acquainted with Scripture, should, after reading these strong declarations, that the heart must be impressed before faith can be fixed in it, studiously avoid every topic which addresses itself to the affections, and coldly apply themselves to the understanding, in a language and manner which might become a mathematical lecturer solving a problem of Euclid.

'Infidelity is increasing, and will continue to increase, so long as divines decline the means of conversion and persuasion which the Scriptures of the New Testament declare to be the only effectual means; so long as they have recourse to human reason and human learning only, in which they will always find opponents very powerful. The Lord opened the heart of Lydia, and then she attended to the things that were spoken of Paul. The Lord opens the hearts of all men at some period of their lives; but the vanity of the world, the cares of gain, the pride of life, shut them again, and reject the Holy Ghost. It is the business of divines to dispose those who are thus unfortunate and unwise, to be ready to receive the divine guest, should he again knock at the door of their hearts; but in doing this, they must preach the true gospel, which is not a system of mere human morality or philosophy, but the doctrine of grace.' pp. 24—27.

We shall give another extract, taken from the concluding section, which is chiefly a recapitulation.

'To call the attention of men to Christianity, and to render its true genius and nature better known, is the scope of this little book; a book by no means intended to promote the interest, or gratify the pride of any particular division or subdivision of Christians, but to serve the common cause of all human beings, by maintaining the divine origin, describing the real essence and energy, and diffusing the powerful efficacy of that sublime philosophy, which, under the immediate operation of an all-wise and benign Deity, promises to tranquillize life, and conduct man, through paths of peace, to realms of eternal felicity.

'What then is the principle of this philosophy, which gives it a decided superiority over all that has been taught in the groves of Academus, the Portico, and the Lyceum? It is (as I hope has been evinced in the preceding pages) a beam of light from the Father of lights; a *lumen de lumine*, "light of light;" the breath of the power of God, restoring degenerate human nature to that image which it lost at the fall, and re-establishing it in primeval dignity. The Holy Ghost, it appears, is the divine Being, now and for ever engaged in

effecting this happy renovation ; in producing a change which no human wisdom could ever accomplish, without supernatural assistance ; without that gift which our Lord gave to men after his ascension.

'The elegant refinements of human philosophy may furnish a pleasing amusement for those who possess the advantages of a classical education, and of literary leisure. The Christian philosophy alone is calculated for all mankind ; this alone can bring peace at the last ; peace, during the continuance of life, as well as its close ; a transcendent peace, called in Scripture, the 'peace of God, which passeth all understanding ;' and which certainly constitutes that supreme good of man, in selecting which, human philosophy could never yet finally agree. Happily, it is a kind of philosophy to which every human being, consistently with God's equity, may attain ; requiring not cultured intellects, nor a life of academical seclusion, but faithful, fervent prayer, accompanied with sincere, though imperfect obedience. "If ye, being evil," says our Saviour, "know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Nothing is to be desired by mortal man, in comparison with this gift—"the supply of the Spirit of Jesus Christ." The end, it appears, to be pursued by this philosophy, is the attainment of the Spirit's influence ; the means, prayer and obedience. Such is the sum and substance of Christian Philosophy ; a title which I have chosen, because, from a strange perverseness, a great part of the world, too often guided by names, is willing to listen to philosophy, while it closes the iron doors of prejudice against the voice of religion.

'The divine energy announced to mankind in the glad tidings of the gospel, under the name of gifts and grace, operating, now and for evermore, on every human heart prepared to admit it, appears, from what has been advanced in these pages, to be the living, everlasting gospel, still accompanying the written word, and conveying illumination, sanctification, consolation. It would not cease to operate, being sent down from heaven on our Lord's ascension, even if it were possible that ink and paper, by whose instrumentality the written word is transmitted, were utterly lost. It originates from Omnipotence, and cannot entirely rely, for its continuance or effect, on means merely human, weak, contingent, and perishable. He who once views the gospel of Jesus Christ in this light ; he who considers it as a vital influence from heaven, and recognizes its energy on his heart, as he will do, in consequence of prayer and obedience, will want no other proof of the truth and excellence of Christianity. He will have the witness in himself ; and stand in no need of the schoolmen's folios, the verbal subtleties of the critic, or the acrimonious disputes of the polemic. He will find, that some of the most learned men, the most voluminous writers on theological subjects, were totally ignorant of Christianity. He will find that they were ingenious heathen philosophers, assuming the name of Christians, and forcibly paganizing Christianity, for the sake of pleasing the world, of extending their fame, and enjoying secular honours and lucrative pre-eminence.

These extracts will convey to our readers a sufficient idea of the work. Some of the Author's expressions may be excepted against; and we do not pledge ourselves to an unqualified approval of his theological views, which exhibit the same deficiency, the same approach to Quakerism, that we had occasion to point out in those of his accomplished namesake *. As a divine, the Author of this volume would have been classed by Bishop Jebb's Correspondent with 'the superstructure men'; and it will be seen that he had imbibed his views chiefly from theological writers of that school, so well characterized by Mr. Alexander Knox as excelling in their views of the religion of the heart, and all that concerns the Christian *μετανοια*, but as being, in respect to the Christian *πιστις*, somewhat deficient,—the school of Cudworth, Smith, Scougal, and Lucas †. Notwithstanding this slight deduction from the value of the book, we consider it at the present moment adapted to be eminently useful, by placing in full light the initial, if it be not the fundamental doctrine of the Christian faith, and by tending to counteract those false views of Religion as a mere science, which would substitute a baptized Infidelity for the Truth of the Gospel and the Mystery of Godliness.

Of the second volume noticed at the head of this article, we need say little more than that we are glad to meet with the writings of Howe in any shape; and that these Treatises will afford to those who are unacquainted with his works, a fair specimen of the profound reasoning, the majestic though sometimes rugged eloquence, and the sublime piety with which they abound. The Memoirs is somewhat lengthy, occupying more than a fourth part of the volume. It is, however, pleasingly written, and may perhaps tempt some to read the treatises of the great Nonconformist, from the interest inspired by the biography, who would otherwise be repelled. But Mr. Taylor must excuse our hinting that the works of John Howe require criticism of a higher stamp; his analysis might have been spared.

Art. XII. *Poems on Sacred Subjects*. By Maria Grace Saffery. 12mo. pp. 206. London, 1834.

WE owe an apology to Mrs. Saffery for having, through inadvertency, so long delayed to introduce her volume to the notice of our readers. From the long and respectable list of subscribers, we are happy to infer that she has secured, independently of her critics, an extensive circulation for these Poems; which

* See an article on Knox's Remains in our No. for Feb. last.

† Jebb and Knox's Corresp. Vol. I., p. 29.

will please, however, beyond the wide circle to which her name is known as having been 'borne by one of dear remembrance within the gates of Zion.' There is a delightful spirit in these poems; they breathe a pure and elevated feeling, and occasionally approach to the highest order of excellence. Many stanzas might be selected, not unworthy of Felicia Hemans or Lydia Sigourney; and sometimes we have been reminded of Millman, as in the "Apostrophe to Jeremiah." But we do not mean to describe Mrs. Saffery as an imitator. She has evidently drawn her inspiration fresh from the sacred truths in the contemplation of which, we are told in the Preface, this volume originated; and there is a charm in the theme of such stanzas as the following, which no other poetry could express or convey, than that which flowed from the consecrated well-spring of devout feeling.

' THE WALK TO EMMAUS.

' Luke xxiv. 13—35.

' HAST thou a heart that knows
The sweet and deep repose
Of spirits that in holy friendship blend?
Then thou canst surely tell
What sorrows once befell
Two mourners, that had call'd Messiah friend.

' When they in sadness left
Jerusalem, bereft
Of all that earth contain'd to them most dear:
The Spirit of their Lord,
Whose gentleness had pour'd
Sweet comfort and sweet counsel on their ear.

' They left the city's crowd,
The vulgar and the proud,
And went to mourn and muse of Him apart;—
And in communion sad
To ask, if yet they had
One dear, one cherish'd hope, within the heart.

' 'Twas Judah's sabbath rest,—
It came not to their breast,
Their busy thoughts were at the new-made grave
Of Him their souls desired;
And there they still inquired
If He would slumber long in Joseph's cave.

' A listening ear is nigh,
And a kind watchful eye;
And then a voice of earnest tender tone,
Is asking why they go
Thus heavily in woe?
Is it a stranger speaks? Yes,—he is quite unknown.

“ How is it thou couldst fail
To hear the mournful tale ? ”
The sorrowing trav’lers to Emmaus cried.
Who has not heard or seen
Jesus, the Nazarene,
And ah ! who does not know the Crucified ?

“ His blessed voice we heard ;
We knew his mighty word ;
And as we witness’d oft his mightier deed,
We trusted still, that He
Might that great Prophet be,
Who comes when Isr’el from her bond is freed.

“ But judgment seems to low’r,—
’Tis the third ev’ning hour
Since Judah’s priests and rulers seal’d his doom ;
And in its twilight ray
Our courage dies away,
Our hopes are like the sunset on his tomb.

“ Women that watch’d around
His sepulchre have found,
Or thought, that angel forms were waiting there ;
Sweet words of peace they spoke ;
But on our ear they broke
Like idle tales that did but mock despair.”

‘ There is a kindling now
Upon the stranger’s brow ;
A look of high rebuke, and yet as mild
As when, with sorrow fraught
To mark some erring thought,
A father’s stedfast glance reproves his child.

“ And do ye thus believe
The Prophets ? thus receive
That very suff’ring Christ by them foretold ?
Is not his reign begun
In that rejected One,
Who shall on Judah’s land the sceptre hold ?

‘ And then, in sacred lore,
He bade them ponder o’er
All it became Messiah to endure :—
To draw his suff’ring breath,
And, in the grasp of death,
To make his everlasting throne secure.

‘ What is the stranger’s name ?
His words, like holy flame,
Are breathed into each weary mourner’s heart ;
But is he passing on ?
And will he thus be gone ?
No,—thus they will not, cannot, let him part.

‘ “ Stranger,” they cry, “ abide,
 ’Tis the late eventide ;
 Tarry awhile, and at Emmaus rest.”
 He enters,—Oh that scene !
 How blessedly serene !—
 They have their own meek Master for their guest.
 ‘ Yet He is still unknown ;
 A veil is round Him thrown,
 They cannot see the living Lord aright.
 And when He rais’d his head,
 And bless’d and brake the bread,
 And did as He was wont, He vanish’d from their sight.
 ‘ But that one look benign,
 So human, so divine,
 Was life immortal flashing through the gloom :
 ’Twas more than hope restor’d,
 It was the risen Lord !
 And Joseph’s cave was now an empty tomb.
 ‘ Again they seem to hear,
 Chiding their faithless fear,
 Those gentle words he utter’d by the way :
 While in their hearts they burn’d,
 As now their faith discern’d
 The brightness of Messiah’s coming day.
 ‘ And, on his praise intent,
 Their holy zeal unspent,—
 To guilty, sad Jerusalem, they fled.
 And where the Lord had slept,
 Where still the faithful wept,—
 They came, his resurrection joy to shed.
 ‘ The triumph on his brow
 Was light about them now ;
 Their spirits yet with his sweet presence shined,
 Bright with reflected grace,
 As when the Hebrew’s face
 Told of the glory past,—by glory left behind.’ pp. 157—63.

There is so much graphic beauty and so much of the unity of idea which is appropriate to the Sonnet in the following beautiful lines, that we regret that it is *not* a sonnet, the versification being at variance with the laws which give to that species of poem its peculiar character.

‘ HAGAR IN THE DESERT.

‘ Genesis xvi.

‘ Ages have pass’d, since that poor bondmaid’s sigh,
 With its lone echo, on the fountain slept—
 Since Hagar lifted up her voice and wept ;
 What time the Angel of the Lord drew nigh,

And hail'd the future mother of that child,—
 Soon, in Arabian solitudes, to be
 The Father of the fearless and the free,
 The princes of the desert, stern and wild.
 But wherefore was her tale of sorrow told?
 Mourner, the chronicle should dry thy tear,—
 The Angel of the promise spoke for thee.
 'Tis now, as in the wilderness of old.
 Art thou alone like Hagar? God will *hear*.
 Art thou like her deserted? God will *see*.' p. 14.

The subject is continued in two other *quatorxains*.

We have already referred to the following lyric, which is in very lofty strain.

' APOSTROPHE TO JEREMIAH.

' " How doth the city sit solitary, that was full of people !

" How is she become as a widow !

" She that was great among the nations, and princess among the provinces,

" How is she become tributary !

" For these things I weep ; mine eye, mine eye runneth down with water."—Lamentations i. 1, 16.

' VOICE of her tears ! watch of her mournful night !

Where art thou, with thy dirge note, and thy light ?

About the broken towers,

And desolated bowers,

O the beloved city ?—or on high,

Keeping thine angel guard o'er the dark sky ?

And from some lonely star,

With minstrelsy afar,

Telling the tale of woe that gave it birth,

In strains too sad for heaven—too sweet for earth.

' Ah ! how that pure and melancholy ray

Seems lighting us along the weary way,

To look at Zion's fall,

Where, at the ruin'd wall

Of her proud palace, with its widow'd throne,

Is breathed her deep and tributary groan.

And now that guiding light,

Within the awful sight

Of her demolish'd temple, ling'ring long,

Wakes the deep tones of thy lamenting song.

' O gentle Prophet ! was thy love so true

To Judah in her sorrows ? Was the dew

Of thy sad fervent prayer

Wept over her despair ?

Couldst thou forgive thy cruel wrong so well,
 While her fierce anger on thy warning fell?
 Could selfish passion find,
 For thy free holy mind,
 No bribe to bid thy tongue its plaint forego,
 Or make thine heart forget—Jerusalem in woe?

‘ Before the terror of her guilty wrath,
 Stretch’d to defy thee in thy judgment path;
 Thy steadfast zeal could dare
 Jehovah’s word to bear—
 The stern rebuke her pride abhorr’d to hear—
 Dread as his thunder on her startled ear.
 Unmindful of thy doom,—
 The dungeon, or the tomb,
 Thou didst on Judah’s soul the burden lay,
 And tell her of the dark and woful day.

‘ But when it came—that day by thee foretold,—
 When o’er her palace and her temple roll’d
 The storm of heathen rage,—
 Answering thy dire presage
 Of righteous vengeance—terrible as just,
 That laid the brow of Zion in the dust.
 Touch’d with her low estate,
 All mindless of her hate,
 ‘Mid her thick gath’ring gloom of captive years,
 Gush’d forth the fountain of thy bitter tears.

That woe is past ;—and from the earth is swept

‘ The might empire in whose chain she wept.
 Her exile sighs no more
 On Babel’s willow’d shore ;
 But the sad wail of thy prophetic lyre
 Hath left an echo that shall ne’er expire,
 Till Judah shall return
 From her last sad sojourn,
 And with repentant heart and suppliant knee,
 Before the Great and Holy One shall be.

‘ Then, thy lamenting voice, dear sainted seer,
 Shall melodize with joy. Thy frequent tear
 Be in our joyful sight,
 A gem of morning light ;—
 Not as it fell in Zion’s midnight hour,
 While she lay withering like a blasted flower.
 Then, every sweeter tone
 That mingled with thy groan,
 Breathing the promise through thy mournful strain,
 Shall wake in God’s Jerusalem again.

‘ Yes—He whose blessed eye hath o’er her wept,
 With sadder watch than thine, O Prophet, kept !

That mark'd her with a woe
 No heart but his could know ;
 Yet made not for that pang his tender plea,
 But said, " Oh, weep for Zion, not for me."
 He shall forget the scorn
 That wreath'd his brow with thorn,
 And round his throne shall bid her children sing,
 Not to their *dying* but their *deathless* king.
 ' Yes—He shall come, and o'er the wasted land
 Stretch the glad signal of his sceptred hand ;
 He, whose bright reign, foretold
 In prophecy of old,
 Long since awoke the desert with that voice,
 That soon shall bid Jerusalem rejoice :
 Nor Babylon, nor Rome,
 Shall vex his sacred home ;—
 But the exulting earth shall echo still,
 The Lord is King upon his holy hill.' pp. 99—105.

We must indulge in one more extract, and then commend the volume to all the lovers of sacred poetry.

" Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15.

' When light and loveliness had sprung
 From chaos, dark and drear ;
 All the glad sons of morning sung,
 And shouted o'er the sphere.

' But where, with lineaments divine,
 The man immortal stood ;
 A ray more god-like seem'd to shine,
 More beautifully good.

' The day-star still ascends the sky,
 Still glow the morning hours ;
 But where is He, whose opening eye
 Was light, in Eden's bow'rs.

' Where is the lofty brow unblench'd,
 That in the garden smiled ?
 Lo ! with its beam of glory quench'd,
 Dejected in the wild.

' Forsaken there,—defiled, abhorr'd,
 Shall hell the victim own,
 And bind creation's vanquish'd lord,
 A trophy to her throne ?

' No ! for Jehovah's Son hath bled,
 That guilty one to spare ;
 And holds him to the heart that shed
 Its blood to place him there.

Picture of Herne Bay.

- ‘ Go then, ye messengers of grace,
With banner wide unfurl’d ;
Go,—woo for Him the recreant race,
And gather back the world.
- ‘ Go,—break the sleep of ages past,
Through Asia’s dark abodes ;
Go,—burst the fetters of her caste,
And bind her demon gods.
- ‘ Go,—where the weary exile’s sigh
Breathes o’er the western flood,
Where God hath seen, with loathing eye,
The stain of Afric’s blood.
- ‘ Bring from the southern isles afar,
Jehovah’s sons again ;
And call them, where the northern star
Is blazing o’er the main.
- ‘ Say to the peopled earth, “ Be still,”
Messiah takes his throne,—
The king is on his holy hill !
Let man the sceptre own.’ pp. 96—98.

Art. XIII. *Picture of the New Town of Herne Bay.* By a Lady.
With a Map and Engravings. 18mo. Price 2s. 6d. London,
1835.

THERE is a graphic character in this little work, which justly entitles it to the name of a *picture* rather than a mere guide to the place and vicinity which it delineates. Indeed, it constitutes a sort of *panorama* of this new—and (we understand) fashionable place of resort. To those who may visit Herne Bay, the little production before us will prove an agreeable *compagnon de voyage* ; and, as the success of the sketch seems to the fair Authoress a matter of some solicitude, we heartily hope that her wishes may be realized. Guides to watering places are for the most part sorry affairs ; but the one before us constitutes a pleasing exception to the general rule.

Art. XIV. LITERARY INTELLIGENCE.

Grecian Architecture.—The Antiquities of Athens, accurately measured and delineated by James Stuart, F.R.S. and F.S.A., and Nicholas Revett, Painters and Architects, is now in course of Publication.—The present advanced state of architectural knowledge requires in the Professor an intimate acquaintance with the best specimens of ancient art : hitherto, this work, to which the Architecture of Great Britain is so largely indebted, has been confined to the library of the opulent : but the mode of publication, now for the first time adopted in this

edition, will place it within the reach of every student of this noble science. The elaborate and minute accuracy of the details described in these Plates, renders it an invaluable text-book, presenting a series of working drawings of the most perfect character; as in every instance the measurements are ascertained and inserted with the most scrupulous precision. The re-issue of this magnificent work, to be completed in Eighty Parts, at Five Shillings each, will be continued with as much rapidity as a due attention to careful workmanship will permit: it will form four folio volumes. It is stipulated, on the part of the Proprietor, that the Work shall not exceed the above-mentioned number of Parts, even including the additional Plates and Text. Any Part may be procured, separate. This celebrated Work will contain upwards of Four Hundred Plates, (many engraved expressly for this Edition,) by eminent artists; accompanied by Essays, architectural, classical, historical, explanatory, and descriptive, elucidating, by a research of many years' arduous labour and great expense, the purest examples of Grecian Architecture, several of which no longer exist, and the traces of them can be found only in this elegant and elaborate publication. The Sculptures, &c. marked *B. M.* are now in the British Museum, or casts from them: those marked *D.* have been utterly destroyed since these drawings were taken. The Engravings are by Aliamet, Basire, Baxter, Blake, Couse, Dadley, Davis, Fourdrinier, Grignion, Hall, Harding, Landseer, Lerpiniere, Wilson Lowry, Mazell, Medland, Moses, Newton, Record, Rooker, Sharp, Skelton, Smith, Stothard, R.A., Strange, Taylor, Thornwaite, Turrell, Walker, Wollett, &c.

Shortly will be published, in imperial 4to, price Two Shillings and Sixpence, Part I. of Grecian Sculpture; a Series of Engravings of the most celebrated specimens of ancient Art, (a great portion of which is now in the British Museum,) in numerous instances exhibiting the figures as they were previously to their present state of mutilation; also comprising accurate copies of many subjects which have been totally destroyed subsequently to these representations having been delineated. Originally published in Stuart and Revett's *Antiquities of Athens*, with numerous important additions. Engraved on upwards of two hundred and fifty plates, and exhibiting more than one thousand figures, forming a matchless collection of exquisite examples for the student of the Fine Arts, of pictorial authorities for the classical scholar, and of the most interesting specimens of Antiquity which can engage the attention and excite the investigation of the Dilettante. With historical, descriptive, and explanatory remarks. The Statues, Bassi-relievi, &c., in this Collection, are principally from the following Edifices. The Parthenon, at Athens;—the Temple of Theseus, at Athens;—the Temple of Aglauros, at Athens;—the Temple of the Winds, at Athens;—the Choragic Monument of Lysicrates, frequently denominated the Lanthorn of Demosthenes;—the Choragic Monument of Thrasyllus;—the Monument of Philopappus;—the Incantada at Salonicha: with a considerable variety of detached subjects, statues, bassi-relievi, figures, vases, altars, arms and armour, crowns, inscriptions, medals, views, architectural details and ornaments, &c. The drawings are by James Stuart, and Nicholas Revett, Painters and

Architects, Wm. Pars, Travelling Professor of the Fine Arts, under the patronage of the Dilettante Society, Willey Reveley, Esq., Architect, and Sir F. L. Chantrey, R.A. Engraved by Aliamet, Basire, Baxter, Blake, Grignion, Hall, Landseer, Moses, Newton, Sharp, Skelton, Stothard, R.A., Strange, Taylor, &c.

Roman Architecture.—The Architectural Antiquities of Rome, accurately measured and delineated, by Antoine Desgodetz, Architect Royal to the King of France, and Professor of Architecture in the Royal Academy of the Fine Arts, at Paris. The Text translated and the Plates engraved by George Marshall, Architect: this Publication has arrived at the completion of the First Volume. It will contain One Hundred and Forty-one Plates; the subjects are selected from the most esteemed specimens of Roman architectural magnificence, with descriptions and explanations. To be completed in Twenty-one Parts, at Five Shillings each, forming two folio volumes. The original price was Ten Guineas. The present mode of publication is intended to place it within the reach of Students. Any Part may be procured, separate. Parts I. to X. contain Vol. I.—Parts XI. to XXI. will contain Vol. II.—so that the possessors of incomplete sets may perfect their copies. The scientific merits of these highly esteemed representations of the architectural treasures of the Empress of the World are well known, and have occupied a prominent situation in literature ever since their publication; they have constantly been resorted to as models for our public edifices, and as furnishing highly esteemed details for the decorations of domestic architecture. The Pupil who wishes to avoid many modern architectural barbarisms, will find this work indispensable. In size it ranges with Stuart's Athens.

Preparing for Publication, A History of British India, from the Termination of the War with the Mahrattas in 1805 to the Renewal of the Company's Charter in 1833. By Edward Thornton, Esq., Author of "India; its State and Prospects." The work will be completed in two volumes, 8vo. The first volume will be published immediately, and the second shortly afterwards.

A Volume of Sermons, by Richard Whately, D.D., Archbishop of Dublin, is in the Press, and shortly will be published.

ART. XV. WORKS RECENTLY PUBLISHED.

TRAVELS.

Scenes and Characteristics of Hindostan, with Sketches of Anglo-Indian Society. By Emma Roberts, Author of "Memoirs of the Rival Houses of York and Lancaster," "Oriental Scenes," &c., &c. 3 vols. post 8vo, 27s.

Greece and the Levant; or Diary of a Summer's Excursion in 1834. By the Rev. Richard Burgess, B.D., of St. John's College, Cambridge. 2 vols. fcap. 8vo, 14s.

Wanderings and Adventures in the Interior of Southern Africa; with an Appendix, containing some Account of the recent Irruption of the Caffres. By Andrew Steedman. With a Map, and numerous Engravings, 2 vols. 8vo, 24s.

Journal of a Visit to Constantinople, and some of the Greek Islands, in the Spring and Summer of 1833. By John Auldjo, Esq., F.G.S., Author of "Ascent of Mount Blanc." In 8vo, with Plates, from Drawings by the Author, 10s. 6d.